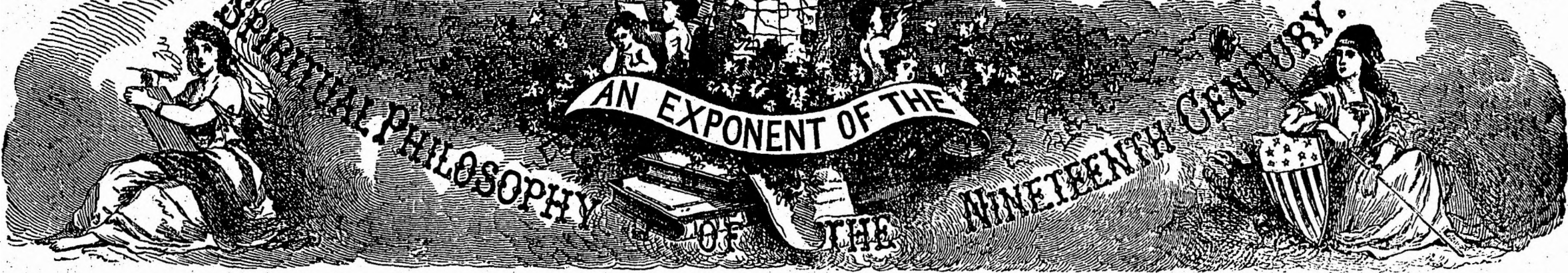


BANNER OF LIGHT.



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The Rostrum.

IN MEMORIAM ROSA, DAISY, AND ANGIE HOWARD.

Being a report of the services commemorative of the passage into spirit-life of the Howard children (late of the Brooklyn C. P. L.), held in Everett Hall, Brooklyn, N. Y., on Friday, Jan. 24, 1881, Mrs. F. O. Hyzer officiating.

Remarks of Mr. Bowen.

It has been deemed appropriate by the friends, and probably justly so, that some expression should be given to the feelings of the Children's Progressive Lyceum, to which the three children whose memorial services we commemorate this afternoon belonged.

Before listening to the message of consolation which our sister and inspired teacher has for us this afternoon, in accordance with this request, I have only to say, simply and briefly, that we, as a Lyceum, feel most keenly this great loss. I remember distinctly the audience here a month ago to-day. The circumstances are vivid in my recollection—the speaker, Mrs. Hyzer, the large audience, the weeping friends. One of the little girls had gone to the other life—Rosa—and we did not know how soon the other two sisters would follow.

It was last Sunday morning that I had the pleasure of reading to the Children's Lyceum a kindly telegram, sent by a lady, formerly one of the principal officers of our school, wishing us a "Merry Christmas." I wrote a letter during the past week, acknowledging the reception of this very kind telegram, and a detailed account of the proceedings in this hall on Christmas night—this well-filled hall, so many friends of the Lyceum being present, such a large number of children with happy faces! I wrote about the gifts presented them, the happiness that prevailed and the general good feeling. And then I stated that doubtless she had heard, as I knew full well she had, of the passage to spirit-life of little Rosa, and I had also to record the passing away of Daisy Howard, the twin sister. The ink of that letter was barely dry before I heard my wife read from the paper the death of little Angie Howard. And so I wrote that, amid our Christmas festivities, we were in a shadow, and a lengthening shadow. And it is a shadow, friends, that follows us over the border of the old into the new year.

One of the most prominent and advanced teachers of the present day in New York, a man highly esteemed and honored, and justly so, said upon an occasion like this, "We are not to speak of the clearing away of the mists and of the light beyond the river, because we do not know." And this man is prominent as a religious teacher! He says, "We do not know that there is any light beyond the river. We are not well assured that the mists of Death will ever clear away in order that we may see that light." Oh, my friends! Is this the highest message of consolation that the most advanced thought of the present time can utter without the light of Modern Spiritualism? Alas! alas! it is. But thanks and gratitude to the Ruler of the universe that amid all the prevailing doubt upon the subject of a future life, we have the signs unmistakable, we have the tokens sure, we have the facts demonstrable of a life of radiant glory, of transcendent beauty beyond this "vale of tears." But it is not my province to speak much in this direction this afternoon. I am reminded by these broken pillars (alluding to the floral offerings) which we often see at the funerals of adults, how these dear children were pillars of our Children's Lyceum, an institution perhaps too much overlooked by Spiritualists generally, doing a good work in a quiet way; having little to do with negations, and affirming only the truths of Spiritualism and progress. These pillars, broken as they are, symbolize the three broken pillars of our Lyceum. These children were loved and esteemed; they were shining marks in our school. We shall not soon—we shall never forget them. I will not dwell upon the fact that all the children of one family have been taken at one fell swoop. I will not speak of the shroud, the coffin, the hearse, the gliding plumes, the grave, and Mother Earth, which, with all its radiant beauty, is but one vast cemetery. Oh no! we will forget all about these. I will hold my ear close to the confines of that world which touches this so near on every side; I will peer beyond, in the light of Modern Spiritualism, to the tablet containing the names of those gone to the immortal life. I will look upon that tablet and read thereon written, "Rosa, Daisy, Angie Howard, born to the immortal life," and I will listen, as we are addressed this afternoon,

and try to hear in my inmost consciousness the voice of the angel which says, "These three precious buds of promise are not lost. These three children have clasped hands on the fair banks of everlasting deliverance."

Mrs. Hyzer's Discourse.

This record has been handed me:

Rosa May Howard, died Dec. 24, 1880.
Daisy Dell Howard, died Dec. 24th, 1880.
Angie Violet Howard, died Dec. 28th, 1880.
"Is God Just?"

This surely is a very solemn record, and the question a most important and interesting one to us all. These beautiful embodiments of divine life, these sweet children thus suddenly uplifted from the altar of yearning hearts, certainly in their going have left wide ajar the doors of nature that open to this question. In answer to this interrogation we invoke the ministry of divine inspiration this afternoon.

As we uplift our gaze to rarer spheres,
Seeking consolation for our burning tears,
We see descending, a magnetic chain
That twines its shining links around each brain;
Warning our faintest souls with power to draw
From the eternal pledge of resurrection law,
The sweet assurance that our darlings fair
Have but arisen to a purer air,
And now on us from their fair home above,
Look with delighted and endearing love,
Though vain the tear, or prayer, to change the law,
Nature through these emotions e'er doth draw
A power within us, fitting us to bear
More easily our lot's distress and care.

We cannot hold our loved ones when is come
The hour for them to seek their higher home,
But we can follow on their shining way,
Even while we still are held in bonds of clay;
For mind and heart can find their native air
Through life's immortal gate-way—silent prayer.
Our mortal tears may blind us to their sphere,
But soon the mists will pass, our sight be clear,
And in communion with the gone before
We shall be calm and trustful evermore,
Feeling renewal of our love and trust
In the eternal One whose laws are just.

Do we ever question the justice of God when we are basking in the light of earthly prosperity and worldly advantages? Surely not regarding ourselves, if we sometimes marvel at the fearful trials and sufferings of our fellow creatures. But while the dark messenger of transition, and his dreary pageantry the pall, the hearse, the bier, the open grave, keep afar off from our borders we do not, cannot feel the anguish which wrings from the soul and brain this question, "Is God just?" Hence we should never, but for affliction coming to our own heart-life, know the sweet, precious privilege of sympathizing with and of bearing tender consolations, yearning love and care to others. We are thus bound together by the ties of a common destiny; thus united by the bonds of common sorrow. Trials are not sent us by a God who needs the test of our power to endure. Perfect Wisdom we cannot inform. Experience reveals us to ourselves, not to divine Omniscience. The ministry of pain is educative as a means of directing our intelligences in their search for the knowledge of those laws, the fulfillment of which brings in the power, through self-knowledge, of self-government, the epitome representation of the divine government of the universe. Through suffering I discover my relation to the law whose fulfillment shall, while it antedates the pain or negation, give to me a still fuller knowledge of the priceless treasures of my immortal heritage of abiding absolutely and forever in the infinite perfection of the measureless Over-Soul and Inner Spirit, whom we call God. Every instant of eternity which we call time, birth and death is beating and throbbing in ceaseless, tireless, tidal motion. Every moment some one rejoices that a child is born, while in the same moment another one wails in heart-breaking anguish for a dear spirit departed. Every moment a new pain seizes, and one relaxes its hold upon human sensibility.

A smile wreathes the lip of one, the bitter tear is falling from the eye of another; thus irresistibly self-evident becomes to us the certainty that mutation is the representation of the immutable, and that life and death are only heart-beatings of eternal Being; and while the one involves no possibility of creation, the other represents no principle of destruction. Things, states and conditions begin and end in the comparative, and to us, because we can only perceive by comparison; but they begin and end not in God, to whose mind all being is eternal and all form inherent. Hence the question becomes, in the light of this revelation of nature, not one of God's justice and injustice, so much as one relating to and involving those laws of spirit and matter, through a knowledge of which we grow wise unto salvation from that ignorance which affords the background for the pictures of doubt, distrust and despair concerning divine system and our own immortal destinies. By this pure, clear light radiating from the throne of God, or eternal principles, we behold the narrowness of mind that could conceive of envy, jealousy and revenge in the nature of the Central Mind. In this light, how revolting to us becomes the thought, so often expressed, that God has taken our loved ones from us because we loved them so much. Is not this equivalent to admitting that our love has awakened his jealousy? that he will not allow us to bring love's tribute to any altar but the one idea of his special, separate, limited impersonation of tyrannical, despotic selfishness? Surely the Father in heaven, or his bride, our divine Motherhood, finds poor representation through such wretched symbolisms of infinite love and wisdom! Surely divine truth can reveal herself no more divinely than in the sweet, holy devotion, and clinging tenderness of the mother-love for the dependent little immortal, entrusted through its mortality to her protecting, nurturing care!

I can conceive of no manner or method through which, or by which, infinitely parental love can reveal itself to human sense, if not through human parentage; and if there is one altar on earth at which God's ministering angels of inspiring, uplifting, all-resurrecting love watch and linger most tenderly and reverently, that altar is the cradle where, slumbering in vestments of mortal clay, lie folded the yet untried wings of an immortal, destined to soar away and on forever up the undiscovered pathways of infinity.

The reproductive powers of our divinity and our humanity, through which the self-perpetuation of the eternal spirit, soul and mind of the universe is conducted, formulated and reformulated, cannot in themselves and of themselves be antagonistic to or unworthy of their fountain. Yet do we think better and more truly when we suppose our darling little ones are called from earth-life prematurely in relation to the eternal, infinite system of love and wisdom? Can a breath of chilling air, a too ardent kiss of the sun, a too abrupt action of gravitation or locomotion, or an extreme tardiness of digestion, disarrange the order of the universe and disappoint the purposes of infinite Perfection? Is not the pre-maturity wholly representative of our own short-sightedness? and if it came to teach us wisdom, did it not come obedient to law? and if in obedience to law, did it not come in harmony with our higher good? If in harmony with our higher good, is not its ministry of sorrow wholly owing to our finite weakness rather than to infinite disarrangement and disorder in causes and effects?

When once I wept in almost maddening regret for some fancied possible neglect of a departed loved one, whose transition I deemed might have been prevented by greater care and foresight, my angel father and faithful teacher whispered me, "Poor egotist!"

"What!" I cried, "I am an egotist because my heart is almost broken at the thought of my own weakness?"
Again the whisper came: "Yes, an egotist; for do you not imagine that your weakness could become a power to the Father?"

Let the Father of the eternal God by wholly changing the destiny of an immortal soul abiding in his life? Let the comparisons you may have made, the light you may have received concerning causes and effects, be treasured in all humility for service in your future aims and objects of existence, but absorb no strength of being, no moment of time in vain depreciation of the method through which your darkness has been illuminated."
Thus I have through my own deepest and tenderest experiences been taught, not only by all my normal comprehension of universal nature, but by the wiser ministry of thought through angel-teachings, that since only through our experience do we gain knowledge and wisdom, all experience is in the service of the living God for our immortal education. Age, as computed by the revolutions of our earth upon her axis, is no evidence of maturity of human mind or soul. Many little children of outer form are far riper in appreciation of spiritual things—far more highly unfolded in spiritual intellect—than are many who pass from earth crowned with gray hairs and bowed with the burdens of mortal cares whence they have extracted no sweetness of life, and through which they have gathered no knowledge of their future destiny. If to remain in these forms of flesh for the period of three-score-years-and-ten is the evidence of our fitness for the life beyond, alas for the millions of fair, bright little ones who have entered unbidden the unwelcome unseen! If spotless innocence and undisciplined, inexperienced childhood is, on the other hand, the special adaptation to a heavenly state beyond, alas for hoary heads and weary, tremulous old age that totter eagerly toward the grave as to the portals of a blessed resurrection! But these periods of transition are not determinative either in regard to our future happiness or infelicity. The interior possibilities of our immortal souls are superior to, and mold and direct, under the involved certainties of the laws of the universe and its All-Pervading Mind, the conditions requisite to the unfoldments of its own destiny.

We cannot measure growth by years,
The revolutions of the spheres,
But by the evidences given—
That we have found our heaven;
And that our spirit-lyres have caught
The key-notes of eternal thought,
That echo back from sphere to sphere,
Our God is no more there than here;
But that unerring systems run
From star to star, from sun to sun,
And that our tiny planet lies
As fondly guarded in the skies,
Through which unnumbered angels sweep,
To rouse from slumber, guard in sleep,
And lead earth's children on their way
Through primal darkness to the day,
As newly dawns sweet repose
Within the petals of a rose.

I remember very well, as one who has just spoken so eloquently reminded us, the occasion on which I recently addressed these sorrowing hearts in their grieving for sweet little Rosa. I remember how, at that time, one of my own angel-guardians came into my presence, bearing in his arms my own daughter's beautiful angel-boy who but a few months ago was called from our home to unfold his sweetness and loveliness in the nurseries of the Summer-Land. He was not called away because he was his mother's only one, or to teach us the weakness of a too great and intense loving, but tearfully as we reached out to recall him, lonely as seemed our home whence his precious life had flown, sweet and consoling as were the assurances of our angel-friends that we should yet rejoice more than we were grieving for his departure, we could not then see, as since we

have seen, what a beautiful and important relation the bond between my heart and his was to sustain to my meditative connection with the spirit-world.

Little could I then comprehend that my future inspirations were to owe their highest and rarest, as well as profoundest possibilities of directing and unfolding my thought-service to humanity, to the agency of the love glowing in my heart for a little angel-child. Yet I know that this is as true as that God liveth; so true, that should the hour come when I should stand upon this rostrum and not see my guardian inspirers with my Bertie in their care standing beside me, I should expect far less inspiring power of thought or utterance. Thus when our beautiful birdling spread his fluttering wing and swept tremblingly over the viewless river we have so long called the river of death, he carried, twined closely round his baby-heart, the magic cord of a love that now forms the telephonic connection between my brain and the highest inspirations of God on which my possibilities of spiritually mediatorial powers of thought can draw. Thus on my anguish so quickly fell the consolation, on the tear so soon gleamed the light of a new-born gratitude, I cannot refrain from holding the picture, though it be one of personal experience, before those who to-day weep as I wept and grieve as I grieved over the sudden transplanting of the fairest flowers in their garden of love. Since this truth has been my consolation, I bring it to the sorrowing as their truth also, since God is no respecter of persons, and teaches us that no one has exclusive right to aught that can truly bless and sustain another.

If my spirit-babe has thus become a link in the chain holding myself, and through myself thousands of others who dwell on earth, to the privileges of light, and knowledge, and consolation through the ministry of truth from guardian angels, why may we not suppose it to be both natural and probable that these fair, bright, spiritually unfolded children of our sorrowing friends may become the uplifting magnets of their future earth-life, leading them by their sweet love and fond fidelities, guided and directed by wiser intelligences, to a fuller, broader, clearer comprehension and realization of their divine destinies, their immortal as well as mortal responsibilities to themselves, to each other, and their beautiful children in heaven? Oh! how many hearts equally bereaved with those of our dear friends to-day have bowed above the open grave without the dear consolations afforded us by the glorious philosophy of Spiritualism! How many have pined in vain for some token from their loved ones departed that they still lived and loved! Did the long, dreary, awful silence that settled upon the closed sepulchre proceed from the injustice of God? Surely not. In the vast unanswerable unseen, Omnipresent Love was throbbing with sweet, unutterable responsiveness, only unutterable to us because of our own embryonic inability to admit and entertain the revelation.

God is no more unjust to the coming harvest when he folds its life beneath the wintry snows than when he calls it with the kisses of the sunbeam to coronate the hills and valleys with its ripened glories. Divine harmony in the eternal relations of the Ideal and the Actual, the spirit and its representative substance, is God's justice, and that justice could have been no more defeated when my sweet Bertie and your darling Angie breathed out their last breath of our earth-atmosphere through those delicate tender mechanisms that we had so fondly guarded and caressed, than it would have been had they as spirits ascended ere they had breathed it at all, or had they inhaled and exhaled it for the space of fifty or eighty years. The prematurity lies in the direction of our hopes and anticipations, not under the correspondences with and the fulfillments of the absolute government of the universe—that universe which could no more spare our babies from the boundless perfection of system than it could the countless suns that centralize the countless worlds in firmaments around their blazing splendors. We have only to calculate the velocity of unfolding truth in the years before us by what we have witnessed of its power during the last thirty years, to see that the manifestations of the principles of interspherical communion which are now so transient, limited and peculiar in regard to conditions, must soon become more general, continuing to extend and maintain their control of external matter until they become to earth as regularly normal in their action and manifestation as the simple, fundamental laws of our daily existence.

Then shall we no longer know the torture of the heart that wrings from our fevered brains the question, "Is God just?" but our whole natures will ask triumphantly and gratefully, "Oh, death, where is thy sting? oh, grave, where is thy victory?"

A subject for a poem being presented, Mrs. Hyzer said:

We call rhythmic sentiments and rhythmic words poetry, but there is a living poetry of which words are but the symbols that hold the true elixir of life, the vital harmony with our living needs, the full, refreshing draught to the thirsting soul. Such is now the poem my inspirers give unto my vision.

My dear, sorrowful friends, in that space upon the floor before you I behold standing, attended by their loving guardians, your three beautiful little girls. One, a man with a form of medium height, with dark hair and eyes, holds by the hand your little Angie. He is seeking to direct her glance toward her parents, that she may realize their nearness to her and thus become enabled to impress her presence, through direct sympathy, upon them. She seems weak and timid, but fully sustained by him. He caresses her with gentle tenderness,

and indicates to me that for the present he shall be her special guardian. These little ones need and receive the most tender care on that plane of life as well as in this. The change from their mortal bodies into another atmosphere, and the requirements for a new exercise of their organic and vital functions in that light and atmosphere, correspond very much to the necessities that press upon the babe when newly born to the earth's external conditions. Her guardian seems to exercise a peculiarly healing power over Angie, she seeming to require such care much more than her sisters.

Rosa and Daisy are beside her, but appear strong and bright with healthful, childlike joy. Rosa seems especially delighted that her sisters have come to her sphere. They look toward me, and I feel the influence of the thoughts they are eager to express to their weeping parents. Rosa says to my mental ear, "Papa and mamma grieve that Daisy followed me, and then dear little Angie, too; but oh! I am so glad they came!" They send messages of grateful love not only to their parents, and other dear friends, but especially to the beloved uncle, who ever blessed and served them in fitting their unfolding minds to understand readily the nature of their new state of existence; not by special teachings of philosophy, but by awakening and enlarging their intellects to a power of more easily understanding the nature of the conditions in which they are now to dwell. With Daisy stands a female spirit, somewhat taller than her mother. She has fair hair and dark blue eyes, and is the tender care-taker of the bright child-spirit whom she is holding by the hand. Another guardian spirit, a woman, very slender, and of dark complexion, is the present guardian of little Rosa. I do not know their special relationship by the ties of earth. I only see them. They all seem only and because of sympathy with earthly friends, but calm and cheerful in their own plane of realization of life and its blessings. The vision fades. The curtains of the invisible descend upon the grateful, peaceful, reborn throng. May we have strength to go forth from this sacred occasion with hearts as sweetly harmonized with the laws of God as those now sympathizing with us from the spirit-land.

NO PREFIX FOR "SPIRITUALISM."

To the Editor of the Banner of Light:

Permit me to say a few words in reply to Prof. Jos. Rodes Buchanan's article on Christian Spiritualism, published in your issue of February 5th. The writer seems to think all Spiritualists "whose ethical perceptions are sufficiently clear to realize the supremacy of man's religious nature"—and that the term Christian (as he understands it) has no relation to Orthodox Christianity—will not object to the prefix of Christian to Spiritualism.

This is an error which the Professor and his adherents fall into in regard to a large number of old Spiritualists, many of whom, although perhaps never having written a published line upon their favorite subject, are as well informed upon it in all its bearings as are its public teachers. They do not differ essentially from the Christian Spiritualists in regard to the historical Jesus, or that he is one of the guardian angels, if not the guardian angel, of this planet. They also believe the Christ or love principle was probably more developed in the man Jesus than in any of whom history gives an account; and know the word Christian, when attached to Spiritualism, has no relation to the word as popularly understood; yet they would not have this prefix to their venerated word.

Mr. A. E. Newton, one of the most intelligent and clear writers upon Spiritualism, is very indifferent about the use of the word Christian; while Rev. Allen Putnam, the well-known Spiritualist and author, in a late communication to the *Banner of Light*, decidedly opposed any such attachment to the word Spiritualism. Both of these gentlemen are religiously developed, as well as morally and intellectually.

My objection to this new movement is not that I do not come into sympathy with the general teachings of Brothers Buchanan and Peoples; but realizing that Modern Spiritualism comprehends the best in ancient, and more besides—having the advantage of being able practically to demonstrate the continued life of the soul—I cannot see the benefit to be derived from the additional word "Christian," while I do see much harm from the fact that it will mislead many. Neither do I believe we can be made more religious by a change of name; for Spiritualism taught me, a quarter of a century ago, that I must cultivate my religious nature, it being the keystone of the arch. The devotional nature can be unfolded in the closet, though it may be pleasant and beneficial to attend public meetings of our own faith.

Wise spirits saw at the first opening of this new dispensation if growth was too rapid their new wine would be put into old church bottles. The time has passed when we need fear this, but a few of our prominent speakers are determined our new bottle shall at least be labelled with the old name.

Some years ago a few writers made a great distinction between a "Harmonial Philosopher" and a practical Spiritualist, feeling, no doubt, the former was greater than the latter superior. When it was shown there is any difference between the central teaching of Christianity, the "Harmonial Philosophy," and Modern Spiritualism, it will be time enough to change its name. They all teach men to attend to individual culture, to develop all his faculties; and first of all to cultivate the higher, or love nature, that it may control and harmonize the selfish or animal. In doing this he should be willing to receive all external helps offered him, whether in social life or in public meetings; yet little progress will be made until he resolutely struggles to reach his highest ideal, which, for obvious reasons, will be forever unattainable. ANNOT WALKER.
Boston, Feb. 7th, 1881.

Written for the Banner of Light.

SOMETIME.

BY LYDIA DAVIS THOMSON.

Sometime, somewhere within the great unknown
Where every soul shall find its right abode,
No more by eastering care and grief weighed down,
But all unfettered by earth's weary load,
I'll find sweet rest.

A voice from thence seems echoing in the air
The thoughts myself repeateth o'er and o'er:
Not here, frail child, but oh, forever there,
Upon that hallowed, pure and peaceful shore,
Thou'lt find sweet rest.

And then, the good I fain would do on earth,
(Were not the evil with us omnipresent)
Within that realm which gives the spirit birth—
Where all is real, no joys are evanescent—
On wings of love with missions pure and true,
Will I go forth to work as angels do,
And find sweet rest.

Bright, Mass.

The Reviewer.

THE WAY-MARKS OF A PILGRIM.
A REVIEW OF THE WRITINGS OF J. M. PEEBLES.

BY A. E. NEWTON.

[Continued.]

On the return of the Pilgrim from his second tour around the world (the notes of which have not yet been given to the public, he published in London, in 1878, the two following named pamphlets:

"BUDDHISM AND CHRISTIANITY FACE TO FACE: OR AN ORAL DISCUSSION BETWEEN THE REV. MIAETTUWATTE, a Buddhist Priest, and Rev. D. Silva, an English clergyman. Held at Pantura, Ceylon. With an Introduction and Annotations by J. M. Peebles, M. D." 100 pages.

"CHRIST THE CORNER-STONE OF SPIRITUALISM." 32 pages.

Of the first of these it may be remarked that while the discussion reported possesses a curious interest to both English and American readers as a specimen of priestly polemics at the antipodes, yet it is not calculated to produce a very lofty impression of either the disputants or the system defended on either side. Its tone much resembles that of the shallow controversies of bigoted theological partisans in Christian lands, whose chief effort is to be spatiate each other with mud. It throws very little light on the real merits of either Buddhism or Christianity. The chief value of the pamphlet is in the contributions of the Pilgrim, which afford some satisfactory information relative to Gautama Buddha, the great Indian reformer of ante-Christian times, and his self-abnegating teachings.

The second pamphlet above named, or rather its title, proved a very bomb-shell in the camp of the "anti-Christian" wing of Spiritualists in this country—those who had settled it in their own minds that "no good thing can come out of Nazareth," and it was somewhat of a surprise even to those who honor the name of Jesus. Some would have it that our Pilgrim had ingloriously returned to the husks of an effete Christianity which he had once renounced and denounced. But the careful reader saw that he was only endeavoring to make a just and proper, though by no means new, discrimination between the offensive husks and the ever-nutritious kernel.

After adducing some additional and very strong, if not conclusive, evidence of the historical existence of Jesus, derived from the Talmud and other Jewish sources, and citing the estimates of many distinguished men, including several prominent American Spiritualists, of the Reformer of Nazareth, Dr. Peebles proceeds in this pamphlet to show that the term Christ was originally no part of the proper name of the man Jesus, but merely a title indicating his messiahship, or that he was anointed, divinely consecrated and illumined as a teacher of truth—as doubtless many others have been. The Christ he defines as "that divine efflux, that angelic sphere of perfect love and purity in which dwell the Christ-angels and the arch-angelic intelligences of paradise beatitude"; or again (quoting the words of another), as "synonymous with the inmost or divine spirit of man." Taking either of these somewhat diverse definitions, it is easy, for one class of Spiritualists at least, to see that the Christ—whether considered as the divine efflux or the divine inmost of man—may metaphorically be regarded as "the corner-stone" of a truly Spiritual Philosophy—the foundation on which alone a true Spiritualism can be built. To another class, however—those who ignore the existence of an Infinite Spirit, and derive the spirit of man solely from matter—it is not strange that the term "Christ-principle" is an unmeaning phrase, and that the title of this pamphlet is "a stone of stumbling and a rock of offence."

It is apparent, however, to the critical reader, that by employing more time and care in the preparation of this tract, and a better arrangement of its contents, our fast-moving Pilgrim could have made a much more effective justification of the title of his pamphlet. In fact, the contents are not well adjusted to the title; the arrangement is misleading, and some of the minor positions assumed are plainly erroneous. The first half of the work is occupied in presenting evidences of the existence and testimonies to the character of Jesus, or "Jesus Christ," as he is interchangeably named, without a hint that the term "Christ" is used in any other than the popular sense as a proper name. Hence the hasty reader naturally infers that it is the person Jesus who is presented as the "Corner-Stone of Spiritualism." Further on, the question is raised, "Was Jesus the Christ?" and the answer given, in effect, is that he was not, at the time when he charged his disciples to "tell no man that thing," but he became Jesus Christ from the hour of his baptism, when "the divine afflatus in the form of a dove" descended on him. This would constitute a very satisfactory theory, perhaps, but for the awkward fact that the record places the baptism long anterior to the charge "to tell no man"! Our Pilgrim must have been napping when he conceived that theory, as also when he wrote that the prediction quoted from an ancient prophet—"Your sons and your daughters shall prophesy, and your young men shall see visions" (Acts ii: 17)—is a "command of Jesus Christ," and adds that "this command is imperative!"

Notwithstanding these and some other blemishes, which could hardly have escaped correction had time been taken for a careful revision, this pamphlet has doubtless done a useful work in awakening thought and promoting discussion, out of which the truth will in time be evolved. But the treatise needs to be re-cast and emended. A more satisfactory production comes next on the list—

"PARKER MEMORIAL HALL LECTURES," published in 1879—66 pages, 12mo. These lectures

were first delivered in Boston, and printed in the *Banner of Light*. They treat of the important subjects of "Salvation," "Prayer," "The Methods of Spirit-Influences," and "The Nature of Death." The author states them to have been "inspirationally prepared," though he takes "the responsibility for all their shortcomings." That they were prepared with unusual care and ability is apparent, and their declared aim, "to present the advance thought of Spiritualism in its religious aspects," has been worthily fulfilled.

"The present tidal wave of Spiritualism," says Dr. Peebles in his preface, "is evidently toward a better religious culture and a broader charity. The iconoclastic phase of Spiritualism is subsiding. The religious nature reasserts itself. There is a call for reconstructors—true master-builders."

This announcement, from one so competent to speak, is most cheering and refreshing to those who have been long waiting to see the storm of demolition and ruthless destruction, raised by a superficial, disputatious and unsympathetic Spiritualism, expend its strength and pass away. As in a former change of dispensation, so now, "the things that cannot be shaken remain." The great facts of man's religious nature, his need of spiritual culture, enlightenment, regeneration, "salvation," and the divine as well as human agencies through which this is effected, however distasteful to human egoism, still "remain," only better illustrated and more rationally understood than before.

In treating constructively the topics above-named, the author discusses a wide range of correlated matters of interest to all Spiritualists, and brings to bear a wealth of illustrative facts, gathered from his extended reading, his far-reaching travels, and his instructive experience. The writer knows of nothing within the range of Spiritualistic literature, within so compact a space, which so well represents the higher religious aspects of the great movement, with so little that is exceptionable, as does this neatly-printed pamphlet.

In 1871, the Pilgrim, recognizing a want not met by more elaborate and artistic productions, prepared and published "*The Spiritual Teacher and Songster*," in which were embodied a brief exposition of the teachings of Spiritualism, with a few simple and mostly familiar hymns and songs adapted for congregational singing. This met with such favor that he thought proper to remodel and enlarge the work, and, in 1880, reissued it under the title of

"SPIRITUAL HARMONIES; or Spiritual Teachings, Songs and Hymns, with appropriate leadings for Funerals." 100 pages, 16mo.

The definition herein given of Spiritualism, and statement of the Belief of Spiritualists, will answer a very good purpose provisionally, though the latter seems adapted more especially to those whose minds have been prejudiced with the dogmas and phraseology of the church. There is a utility in such adaptations, no doubt, but at the same time it seems desirable, for the use of another class of minds, to avoid stereotyped and cant phrases as far as practicable. The Lessons and Responses are beautiful, elevating, instructive, and their use will add much to the attractiveness and spiritualizing influence of assemblies. The Hymns and Songs are mostly familiar, with a rather larger predominance of sentimental longings for another world than seems to be healthful or desirable for those who have any earnest purpose to make the best use of this world, while the religiously aspirational are somewhat more fully represented than is usual in Spiritualistic collections. Some selections are likely to be distasteful to persons unfortunately afflicted with *Jesuphobia*, but to the liberal-minded and eclectic Spiritualist these will not be objectionable.

Last on our list, but by no means least in attractiveness or value, we have

"IMMORTALITY, AND OUR EMPLOYMENTS HEREFTER. With what a Hundred Spirits, good and evil, say of their Dwelling Places." 206 pages, 8vo.

Of this volume, but recently issued and extensively reviewed by the press, it is perhaps needless to say more than that it is, in some respects, the best that the Pilgrim has given to the world. In it the author treats of a broad range of topics not limited at in the title, such as "The Mysteries of Life," "God and Atheism," "The Existence of the Soul," "Matter only the Shell of Things," "Doubts and Hopes," "The Bridging of the River," "Foregleams of the Future," "Growth and Perfection of the Spiritual Body," "The Two Theories concerning the Beginning of Things," "Matter and Spirit," etc., etc., and at the end sums up "The General Teachings of Spirits" on a great number of important topics. To the consideration of all these subjects Dr. Peebles applies his matured thought, and the results of his wide observation and experience. It must suffice to add that his personal views, as well as his deductions from the varied testimonies of the hundred spirits cited in these pages, on vital questions of moral and spiritual truth, are well worthy the careful consideration of all who are seeking light on the complex problems of a comprehensive Spiritual Philosophy.

As regards Dr. Peebles's general philosophical opinions, we find, from a glance at his works as a whole—

I. That a pronounced and consistent Theism pervades them all. He recognizes the infinity and personality of God, making that God the author of the order, wisdom and intelligence everywhere manifest in the universe.

II. His two factors, instead of being Matter and Motion (as postulated by one prominent modern seer), or Matter and Force (as set forth by another), are GOD AND MATTER—the former an intelligent and perfect Being, acting by immutable law. To use Dr. P.'s own strong words, he "abominates Atheism and Agnosticism."

III. In reality, he is an Idealist, virtually ignoring matter as an eternal entity, and believing in what he denominates *spirit-substance*—akin, perhaps, to what Prof. Crookes has termed "radiant matter."

IV. He places Evolution in time and space before Evolution—esteeming the latter as "but one-half the circle, while Darwinism is but a small segment."

V. He has "no sympathy with any phase of Godless, Christless, prayerless and irreligious Spiritism." These phrases, in his opinion, "correspond to the sorcery of the East and the Demology of the Bible."

VI. He may not only be classed as a "Christian Spiritualist," with Drs. Buchanan, Watson, Crowell, Prof. Kiddle, and others; but he may properly be called a *Christian*, in the sense in which he interprets Christianity and the New Testament.

His last work is strongly religious in tone, and bears directly in favor of what, in the better meaning, is styled "Christian Spiritualism"—a term which, in his ripper thought, he no longer cares to repudiate. He says:

"Genuine religious Spiritualism is in perfect accord with Christianity, as taught and lived by Jesus Christ." "Checking these sublime conceptions of Jesus Christ, I can fervently exclaim, 'Behold the Way, the Truth, the Life!' And, further, I can sincerely say, that I believe in salvation through Christ—through the Christ of purity, love and truth—believe in salvation, or soul-unfoldment through Christ, just as I believe in opening buds and green fields through the summer showers, and in fruits and waving harvests through the golden sunshine! Christ, then, is the Sun of Righteousness and the Saviour of the world!"—pp. 288, 289.

Without fully endorsing all the positions, or adopting all the modes of statement, put forth by our ardent Pilgrim, the reviewer is free to say that he regards the phase of Spiritualism represented by Dr. Peebles as far more healthful, as well as more truly rational and spiritual, and more fraught with hope to the world, than the atheistic, materialistic, irreligious and destructive phases that have gained currency in past years. And it's a hopeful sign for the future of Spiritualism, that the Pilgrim's works are numbered among the most salable spiritualistic books in the market.

The writer cannot close this review without suggesting to all sincere Spiritualists—now that the question of the reality of a future life has been settled for us by abundant demonstrations, and sufficient light for all practical purposes, at least, has been thrown upon the nature of that life, its homes, employments, etc., through the revelations of seers and of a multitude of returning spirits—whether it is not time to give some earnest attention to the matter of improving our earthly homes—to bringing more of heaven, its harmony, good-will and brotherhood on earth. Shall we not seriously endeavor to incorporate the principles of angelic life into our own hearts, our homes, and the institutions of society around us? And is not this the surest way to produce the "conditions" in which angels and glorified spirits can more freely manifest their presence with us?

Spiritual Phenomena.

Materializations at Saratoga Springs.

A number of gentlemen of Saratoga Springs recently invited Mrs. Mary Andrews, the well-known materializing medium of Moravia, N. Y., to that place for the purpose of furnishing themselves and their friends an opportunity of witnessing the remarkable phenomena that occur in her presence. The séances held by her were very successful, and several correspondents have written to us of the great satisfaction they derived from them. Among those who attended was Mr. A. S. Pease, editor of the *Saratoga Sun*, who furnished his readers with a lengthy report of what he saw, felt and heard, which, with a few slight omissions, we here transfer to our columns:

"Not only many portions but all portions of the world are now more or less startled by what are familiarly known as Spirit Manifestations. The most profound thinkers of the most enlightened cities and countries of America, Europe, Asia and Africa are making honest investigations of these modern wonders. Spiritualism has its believers and followers everywhere, and there is no city, town or village, large or small, but has 'mediums' to whom some form of spirit manifestation is peculiar. Spiritualism, as we understand it, is not, of itself, a religion—a new religion—not antagonistic to any religion, but is rather confirmatory of the good in all old and existing religions, especially of Christianity; makes a better, plainer, purer, and more reasonable interpretation of the Bible possible and easy; proves the reasonable probability of the truth of all recorded miracles; makes certain the existence of God; proves beyond logical question—beyond any reasonable doubt—the doctrine of the future life; the resurrection of the dead; the reality, in some form of suffering, for sin, and this new, grand, beautiful, blessed truth—the progressive and happy immortality of every human soul."

The visit of Mr. Bastian to Saratoga about one year ago is then spoken of, and an account given of remarkable and most convincing manifestations of spirit-presence that occurred at his séances, under conditions that rendered any attempt at deception absolutely impossible. "Time makes us all indifferent, even to the marvelous, and the incidents of this wonderful experience were becoming things of the almost unremembered past, when, about ten days ago, we were invited to be one of a 'circle' in a séance at the residence of Mr. C. S. Bates, on Circular street. We went to see what could be seen, to hear what could be heard, to learn what might be learned, and to witness the truth, not to be able to pick a bubble and expose a fraud. At the house of Mr. Bates we found gathered ten or a dozen gentlemen and ladies, all well known to us and to each other."

After describing the room in which the séances were held and the cabinet, simply a clothes-closet with a green baize curtain in front, and remarking that after a thorough examination all were convinced that no possibility for deception existed, the report proceeds:

"After sitting in the dark for about half-an-hour, during which time a general conversation was kept up and more or less singing done, in all which the 'medium' joined freely with the rest, spirit-lights began to appear. They were neither phosphorescent nor like flashes nor electric sparks, but resembling the lights made by fire-flies, some of them being much larger and more brilliant, and had the same deliberate and various motions. They also manifested intelligence, in that they came and went, in answer to questions, as a responsive 'yes' or 'no.' Pretty soon, while all were engaged in conversation, the subject being the small beginnings of all great systems of religions, faith, coming from out the void a matured man's full voice spoke with great distinctness. Taking up the thread of the conversation, he said, 'Yes, my friends, what you say is very true; *Christ, cheap poor fishermen to be his disciples, and to preach his gospel, and if men were controlled less by popular opinion and more by truth and the spirit of good will, man would soon come to be what he really is, the noblest work of God.* This spirit voice was stated to be that of Dr. Baker, the 'control' of the 'medium.' He spoke several times during the evening, and always with great distinctness, although the tones were not quite so sharp as those of the human voice. And then quite another audible voice personally addressed Mr. George R. Burrows, and gave his name as 'James,' a deceased brother of Mr. Burrows. Pretty soon the spirit-voice of Dr. Baker said, 'If my friend with the sprained ankle will get some witch-hazel and steep it in alcohol and bathe the injured parts with it two or three times a day, it will get strength faster.' That meant us, of course. We did as advised, and with excellent effect."

The spirit voice next addressed a gentleman; told him his wife was suffering from sick-headache, gave the cause, and directed him to go to the drugist, get an article he named, an article no one in the room knew the existence of. Directions were also given for using it. The article was subsequently obtained, the woman cured, and no return of sickness has occurred:

"The next evening we went again. The séance was held in the same room, with the same surroundings, but with a much larger and less numerous circle. After a time the spirit lights came, and Dr. Baker, as before, began to speak, but of the void, 'Friends, please sing, Praise God from whom all blessings flow. Make the circle as harmonious as possible, and we will try what we can do for you.' The Doxology was sung. Another spirit voice said, ad-

ressing a lady present by name, 'Thank God, I found life beyond the grave. The name given me was that of a man, dead several years, a relative of the lady addressed, and well remembered by several of those present. On another occasion the same spirit voice said, addressing the same lady, 'Tell' (his wife) the second birth has been a glorious existence to me.' He gave his name again—'William Henry,' and further said, 'And tell her if she honestly seeks she shall find.'

The next night the circle was smaller and much more harmonious, and the manifestations were thrilling and wonderful. In the dark circle there were spirit-lights, and the spirit-voice of Dr. Baker joined in the conversation. Mr. Wins was patted, and a spirit-voice, addressing him, said, 'Father,' and after a pause, 'this is the doctrine I try to preach.' Mrs. Bates was also patted by spirit-hands, and the name 'Jane' was spoken. Mrs. Bates said, 'Is this Jane Wilson?' and was answered by further pats and lights. After a time the voice of Dr. Baker said, 'Good Night. Please strike a light, and we will see what we can do for the cabinet.' A lamp was lighted and placed upon a small table. Over the lamp was placed a tissue paper screen about a foot in diameter and two feet high, with an opening, of course, in the top. This screen took off the glare of the lamp, but left it sufficiently light in the room for all to very plainly distinguish each other. The medium went into the closet and remained there, seated in a plain chair. Soon the curtain lifted and a radiantly beautiful female face appeared. Putting her hand against the curtain, she looked out and looked in, at Dr. Bastian, she ejaculated, 'Father—Mary and Dr. Bodortha said, 'Yes, Mary, I know that it is you.' The next form materialized was that of a tall, fine-looking man with full chin whiskers and high forehead. He showed his face and part of his body very plainly. He stood for some time looking out upon the circle, and then said, 'My friends, I cannot materialize so as to show myself to you as well as I wish I could, but I think I shall soon be able to do so,' and then, after a pause, he gave his name—'Oswald Brown.' The next figure that came was the head and shoulders of a black woman. She looked out upon the circle for an instant, and then vanished without speaking.

The last séance we attended was on Thursday, Feb. 3d, on which occasion we exercised a newspaper man's spirit of inquiry and curiosity, and made diligent inspection of the room and of the cabinet, and of Mrs. Andrews, the medium, with the determination if deception was used, of discovering it. But the more close and critical the examination the more we were convinced that we could not discover anything that bore the least appearance of trick, nor any approach to deception.

In the dark circle the spirit lights were numerous and of unusual brightness, and the manifestations were too many to record. Nearly every one in the circle was patted and addressed, and the names of departed friends spoken to them. 'John' and 'George,' two sons of Mr. Burd, addressed him, and gave their names, and his mother also spoke to him, and gave a message to his wife. A spirit voice said to Mrs. C. B. Burrows, 'You have been a great laborer, but bear it bravely. I will help you,' and then, after a pause, 'Father,' Mr. and Mrs. Peter Thompson were both patted and addressed, and the name 'John,' Mr. Thompson's brother, was given to them. Our own hand, and knee, and sprained ankle were tenderly patted by the small hands of a child, as distinct and palpable in touch as they were ever felt in all the experience of our fatherhood, and a spirit-voice, as though uttered by our lost little boy, resting upon our lap, said, 'Auntie,' in the old and well-remembered voice, and distinctly as to startle the all, for all heard it. And then, shortly after, when we were all singing 'John Brown,' at the end of one of the verses an old familiar voice which could not be mistaken by any who were ever familiar with it, said to us, out of the void, 'Brother Pease, I thought you was a Democrat,' gave his name—'Tom Young,' and patted us familiarly on the shoulder. And while we were yet singing 'John Brown' the voice of Dr. Baker said, 'My friends, be joyful, sing something freely, and try to get up a lively feeling.' The circle kept singing 'John Brown,' only with increased spirit, when at once the whole room was full of voices, joining in the singing of the same tune, but with distinguishable tones, and using different words. Their last line of one of the choruses was 'We all are here to-night,' and of another chorus, 'This truth we will proclaim.' Those in the circle were so startled by these voices that they ceased singing, but the chorus of spirit-voices (for what else could they have been?) went on just the same, in strains of unearthly harmony, pouring out in such clarion tones (tones as no mortal voice ever made) and as we did not deem possible that any mortal ear could ever hear. Soon after the voice of Dr. Baker said, 'My friends, please sing "Nearer, my God, to Thee," while Mrs. Andrews strikes a light, and then we will retire into the cabinet, and do what we can.'

Soon after Mrs. Andrews seated herself in the cabinet, the door of the cabinet opened and the full figure of a young woman could be distinctly seen in the process of forming. At the same time the cabinet opened, and Mrs. Andrews could be seen seated in the cabinet. The materialized form became more distinct and tangible, stepped partly out of the door, bowed, and disappeared. Almost immediately the cabinet door opened again, and the form of an Indian woman appeared, with her long hair resting upon and hanging over her shoulders. She stood for some time, and made several attempts to leave the cabinet; finally she came pretty well out, and then vanished. Another and very different full form of a woman also presented herself, and came partly out, but as though changing her purpose, she closed the door of the cabinet and immediately appeared at the opening, her face being now bright and beautiful. She was recognized by two ladies, sisters, present, as their mother. One of them asked, 'Is this our mother?' The materialized form bowed toward the lady who asked the question, and audibly addressed her by name. This closed the séance.

We are conscious of having omitted to make mention of many of the manifestations, notably the children appearing out in such clarion tones (tones as no mortal voice ever made) and as we did not deem possible that any mortal ear could ever hear. Soon after the voice of Dr. Baker said, 'My friends, please sing "Nearer, my God, to Thee," while Mrs. Andrews strikes a light, and then we will retire into the cabinet, and do what we can.'

THE SCIENTIFIC BASIS OF SPIRITUALISM, by Epes Sargent, is unquestionably the ablest argument in favor of "Spiritualism" that has been made in this country, what many regard as a delusion or an illusion, there can be no doubt of the thoroughness with which the subject is treated here, or the ability and the information of the author of the book. Mr. Sargent has been a student of the phenomena of Spiritualism toward a half century ago. He experimented then in somnambulism and magnetism in a manner of which an interesting account is given, especially in chapter VII, where his own experience with Anna Crook, now Mrs. A. C. Crook, is related. He is an earnest advocate of Spiritualism, and during that time he has devoted a very large amount of time to the investigation of the phenomena. This book contains the fruit of his researches. It is a present fortified by the proof that is accessible, and is presented in the clear and well-arranged style of a man of superior mental powers. It is no part of our purpose here to endorse or to refute the positions of Mr. Sargent; but we can conscientiously commend the book to those in search of knowledge of the facts pertaining to Spiritualism as they exist in the minds of its supporters, and of the arguments on which belief in it is founded. They can find nothing more than what Mr. Sargent has said, and more comprehensive statement than appears in his book. —*Boston Evening Gazette, Nov. 20th, 1880.*

Banner Correspondence.

Minnesota.

TAYLOR'S FALLS.—Mrs. H. S. Gwynne writes: "I often wonder if the editors of the *Banner of Light* know of one-half the comfort we in distant places get from its pages. To those who have recently become Spiritualists, and have never seen much of the phenomenon, it is almost, yet leaving us hungry for more, it debarred the great and blessed privilege ourselves of seeing and holding intercourse with our loved ones, we through its columns can know that others are enjoying the privilege. I particularly welcome anything from the pen of Mr. Thomas R. Hazard. He has converted me to a belief in materializations, and made me join with himself in feeling that this testing of mediums with all sorts of cunning contrivances is of no use. What purpose has it been done hundreds of times already? Has it convinced one person against his will? No; any one with good eyesight and common sense could not be deluded into mistaking the form of the medium for that of the loved and lost; and if one materialization has been recognized beyond a doubt, that settles the question; it has been, and therefore, can be again. Thanks are due Mr. Hazard for his manly defense of mediums. I fear if this persecution continues the spirit-world will refuse to manifest through them, rather than subject them to contumely and abuse. The fear of it is unnecessary, but I am often troubled by such thoughts. I shall never rest content until face places me where I can hold blessed communion with my loved and lost."

Do Spiritualists realize the value of missionary work? One earnest, outspoken person can do much. I came here a stranger less than one year ago; found not one of my faith—nearly all were in ignorance of Spiritualism and held it in derision. I have never lost an opportunity of reading the *Banner of Light* and books upon Spiritualism, until I have converted several, and we have a circle of about ten members, with others desiring to join us. Mediums have been developed for tipping and raps, with whom the power was not suspected to exist. One lady has subscribed for the *Banner* and says she cannot be happy without it; others may follow. We little know the future, and should make every effort to enlarge and strengthen our borders. Let every earnest Spiritualist be a self-constituted missionary, bringing all he or she can to a knowledge of the truth. Be an enthusiastic, and would urge all to buckle on their armor. Bless Spiritualism every hour of my life. I was a sorrowful woman and acquainted with grief; I sat in the valley of the shadow of death; my faith had been shipwrecked; priestly consolation was nothing to me; I asked for bread and received a stone; everything had been swept away from me: father, brothers, sister, husband, and three children—all, within seven years, to say nothing of all our earthly possessions, home, and might say others. Yes, I saw the very prey of fate, but this blessed knowledge came to me as the glorious sunshine after storm! Why should I not love the very name of Spiritualism? Would I could preach it to every bereaved heart, and make even one unhappy wretch willing to take up the burden of life again; it would repay me."

Massachusetts.

BEVERLY.—Ella W. Staples writes: "On Sunday evening, Jan. 30th, Mr. George A. Fuller, the well-known inspirational lecturer of Dover, Mass., delivered one of his able and truly eloquent discourses at the home of Mr. A. N. Trevelick of Beverly, before a select and highly appreciative company, who seemed to forget themselves as the glowing truths of the spiritual philosophy fell in burning words of eloquence from the lips of the speaker, and revelled for a time in the glories of that brighter and purer home of the soul, where, to use his own words, "our dear loved ones are waiting, waiting at the open door for our final release from earthly bodies. At the close of the lecture, after an appropriate song had been rendered by the company, Mr. Fuller answered in a plain and deeply interesting manner several questions propounded by those present, giving very general satisfaction, and all were earnest in expressing their thanks to him for a rich and rare intellectual feast, with also a hope that they might be as pleasantly and profitably entertained at no distant day. I close with my best wishes for the *Banner*, and a hope that its light may constantly spread in wider and still wider circles."

BOSTON.—G. P. Wiksell writes: "I have just finished reading 'The Scientific Basis of Spiritualism,' and find it to be a book that cannot be hastily read, for every page is replete with food for thought. It has been said, 'The undevout astronomer is mad,' and I say, the man who can read this book and not have his views broadened is in the same lamentable condition. At a recent Sunday Lecture by a Swedenborgian minister of this city, the relation of Spiritualism to the New Church doctrine was discoursed upon. The speaker admitted Spiritualism as a mass of facts, and also admitted its utility, at the same time asserting that it was wrong and immoral to have anything to do with 'witches and wizards,' as he was pleased to term mediums. He said: 'The utility of Modern Spiritualism becomes self-evident when we see the good it has accomplished: First, by bringing to the minds of the learned skeptic and materialist a mass of incontrovertible facts that have led them to a belief in a future life. Second, it has brought comfort and hope to thousands and tens of thousands who were in the land of the living, less to impart. Third, and not the least, the teachings of Spiritualism are fitting the public mind for the acceptance of the New Church doctrine.'

Thus some of the speaker's words were remarkably broad and charitable, others narrow and unsound in logical conclusions. We look forward to the *Banner* every week as our installment of knowledge and good cheer."

Iowa.

COUNCIL BLUFFS.—Mrs. A. J. Lewis writes: "I have been a member of the Methodist Church for twenty-five years, and enjoyed myself as well, perhaps, as any one could by faith; but as we are told to add to our knowledge, that is what I have been doing for the last two years, until now the light shines so bright and clear from 'our home beyond the vale' that I not only believe that 'if a man die he shall live again' but know it. I also know that our departed friends can return and tell us of their homes over there. About two years ago some of our unseen friends introduced the 'rappings' into our home, and continued them until my husband became so much interested that he, to my surprise, (he being a Materialist) proposed having a Spiritualist circle, in order to ascertain if possible the cause of the raps. We began with a company of eight, ourselves included, and held a circle once a week for over a year, and after that occasionally until the present time. The result was we found our spirit-friends ready to come in and talk with us as soon as we opened the door for them, and we have had so many messages from our relatives and friends that we can no longer doubt. Now my husband and myself for the first time in our lives have enjoyed the same peace and joy in our future existence. Since knowing the truths of Spiritualism, it has seemed strange to me that any one should manifest fear of a subject so abundant with blessings. Surely, to realize that our spirit-friends are about us, and cognizant of our thoughts and acts, and that by those thoughts and acts we are forming our homes and conditions in the future life, should tend to make us better and happier. I believe this light that has come into the world will make bright our passage through the mystic gate."

Missouri.

KIRKSVILLE.—"F. A. G." writes: "I like the dear old *Banner of Light*. I read it regularly; I could not do without it. Sometimes when I am down in the valley of despair I find something in it to lift me higher, and make me better (or at least I feel so). I like Epes Sar-

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THE WORK OF SPIRITUALISM is as broad as the universe. It is not confined to the narrow sphere of the individual, but it is as broad as the universe. It is not confined to the narrow sphere of the individual, but it is as broad as the universe. It is not confined to the narrow sphere of the individual, but it is as broad as the universe. It is not confined to the narrow sphere of the individual, but it is as broad as the universe.

Washington's Birthday.

Tuesday, Feb. 22, being a legal holiday, the *Banner of Light* establishment will be closed. The usual Tuesday afternoon Circle will also be omitted on that date.

Phenomena the Basis.

There is but one way to successfully confront the assumptions of modern materialism, and that way Spiritualism provides. It challenges science to an investigation of facts; and, as Mr. Epes Sargent well says in his last book, "After being fully warned as to the impossible and therefore delusive character of the phenomena; after having the imaginary sources of the delusion pointed out; knowing, too, that all the prejudices of the age and the whole tone of educated thought are arrayed against the reality of such facts; yet we see that the conviction of their genuineness is forced every day upon such scientific men as can rise above the prejudices of their fellows, and venture to investigate an ill-reputed truth. And there is not as yet a known instance wherein an investigator of any character or authority has changed his opinion as to the unexplained occurrence of our phenomena." The thing to be done—first, last, and all the time—is to challenge an investigation of the phenomena. The thing especially not to be done is to abandon them with an assertion that they are of little consequence. They are of supreme and final importance, because they underlie everything else. Remove the phenomena from the fabric, and the whole instantly tatters to its fall.

So that we do not hesitate to declare them not simply the basis but the inspiration of Modern Spiritualism. They are, in fact, the sole tokens by which it is known.

"There are some," says Mr. Sargent, in his "Scientific Basis of Spiritualism," "even among those called scientific, who are so blinded by theories as to be impervious to facts. Even among Spiritualists there are those who would undervalue the importance of our objective phenomena. But all the great advances in human invention and discovery have been made through attention to facts; and some of them facts as humble as the falling of an apple or the swinging of a lamp. To undervalue the slightest manifestation from a spiritual source is a folly, no matter whether it be a simple rap or a message written by some force unknown." This is altogether a fair statement, as well as a sound one. It takes things as they are, and weighs them according to their worth. It is the only honest and true way to deal. And therefore we reassert that the phenomena of Spiritualism, increasing in importance and impressiveness as they continually are, having been the means of opening human eyes to spiritual truth, will continue so to be to the end. The reappearance of Christ in the midst of his disciples after the resurrection was the one fact that brought life and immortality to light.

All the fine and ingenious speculations and web-weavings of Platonism and Neo-Platonism were as nothing to this. We have the well-assured fact of materialization again in this our day; shall we comply with the demand of some professing Spiritualists to throw it aside and disregard it?—shall we set aside any of the phenomena, which appeal to our actual consciousness and increase our actual information, in exchange for the speculations of human minds that may be inflated rather with a desire for personal distinction than with a sincere and humble wish to serve their fellow-beings by enlarging the limits of their actual life through an increased knowledge of facts?

What we should aim at is to avoid fanaticism and superstition alike. So long as we rest our belief on solid facts we are in danger of neither. There is as much exposure to both, however, in our day as there ever was in past times. The very fact that the next life is but a continuation of this, under more favorable conditions, is sufficient to show the necessity of holding fast to facts, whatever we may do about inferences. Spiritualism rests entirely upon the former, and not at all upon opinions, theories, or speculations, in whatever opinion uttered.

In another column will be found a word from John Wetherbee, Esq., concerning a séance with Mrs. Ross, which he attended on Sunday evening, Feb. 13th. Mrs. Ross will continue to give sittings for materializations at 8 Davis street, on every evening, except Monday, of each week; and those desirous of witnessing this phase of the spiritual phenomena will do well to attend.

Medical Notes.

Massachusetts.

The first hearing on the proposed "Pharmacy" bill, now before the Legislature of this Commonwealth, will be held on Monday, Feb. 21st, at 10 o'clock, at the State House, Boston. That the bill is really aimed at the practice of medicine in this State, is self-evident, whatever specious guise it may assume in order to entrap the unwary either among law-makers or citizens alike into endorsing it. As a measure for the "regulation" of pharmacy, it is opposed and scouted by the practical druggists themselves (although it was ostensibly prepared in their interests), being regarded by them in effect as an effort to set mere unskilled and inexperienced "book-learning" against, and to elevate it by law above, real knowledge of the business, and is by the great majority of them declared a totally unnecessary and wholly reprehensible measure. If, then, the pharmacists refuse to affiliate with it, why is the measure pushed for passage so strenuously? Simply because the instrument receives the aid and countenance of the M. D.s, and is so worded (intentionally, without doubt) as to work against what are known as the "irregulars" in medicine—no matter how many years of successful practice their experience may extend over. It being beyond question that the diplomized physicians would not, if the bill became a law, be called upon in any sober sense to feel the force of its singularly worded provisions and penalties, which would, however (in the event of its passage), be visited upon the non-regulars with the broadest latitude of application for mis-application which Allopathic hate, acting through every channel of its influence, could devise.

Minnesota.
 H. Mayhew, of Grand Marais, Minn., forwards us a clipping from the *Duluth Tribune*, containing a copy of a "Doctors' Monopoly Bill" now before the Legislature of that State, and a vigorous protest from the editor of that paper against the proposed measure, which he characterizes as a "beautiful" bill. The *Tribune* editor says in the course of his article:

"We believe that the majority of medical graduates do more harm than good, and kill more than they cure; and, in the majority of diseases, we seriously believe that a sensible 'old granny' who has a general knowledge of some of the simpler remedies, and who knows how to nurse and care for a sick person, will do far more good than five-sixths of your regular graduates, no matter how gorgeous may be their diplomas. But as the bigots in most of the churches will not allow a man to preach until he has been through some theological college, so a great many of the medical chaps having diplomas are in favor of preventing all from practicing medicine who have not a diploma; and we see that a bill is now before the Legislature of this State, making it a fine of fifty dollars for any person not a graduate to make even the simplest prescription for another, professionally."

Those liberty and health-loving citizens of Minnesota who do not wish to have a medical oligarchy foisted upon them will do well to show their sentiments by a sturdy opposition to the bill. Mr. Mayhew announces that he will do all in his power to prevent the passage of the bill; and others agreeing in this view should confer with him, either personally or by mail, and arrange to present a united opposition to the infamous measure.

Michigan.

The *Free City Clarion*, in the course of an editorial headed "Medical Legislation," announces that the "question of regulating the practice of medicine by law will be considered by the present Legislature," and while adding, "We have no knowledge of the provisions of the bill proposed, and have no words of comment," it gives the regular "M. D.s" the following "backset," which will also be appreciated in quarters outside the "Wolverine State":
 "Having protected the people from quacks, how are the people to be protected from the medical profession itself? There are graduated from the medical colleges of the country annually hundreds of young men who immediately seek locations for the practice of medicine. They have passed an examination as required in anatomy and materia medica and have a diploma, and yet they are not physicians. They have never had experience in healing the sick, and, in order to gain success in the chosen profession, are obliged to practice and experiment upon their unfortunate patients. Again, there are hundreds of the so-called M. D.s who will never make physicians, no matter how much practice they have. They have simply mistaken their calling. They have no natural aptitude as physicians and cannot successfully diagnose a case. They have diplomas, however, meet the requirements of the law, and are protected; but how are the people to be protected from them?"

It is a question, after all, whether we are not doctored too much. It is claimed that more persons owe their recovery from dangerous sickness to the ceaseless and constant attentions and nursing of a devoted mother or wife than to the efficiency of the drugs administered by the doctor, who simply calls one day.

There are people who have entirely discarded the use of drugs, and practice the hygienic system, and their numbers are daily increasing. Many methods of practice resorted to by physicians fifty years ago are now deemed erroneous by the same school of medicine. Is it not probable that many of the theories and practices of to-day will be considered just as absurd and erroneous fifty years hence? Is protection really protection in the law proposed?

Connecticut.

Speaking of the proposed "Doctors' Plot Law" in that State the *Litchfield Enquirer* says—and its remarks are equally applicable everywhere: "We must confess that for one we greatly dislike to bind the public over to the 'regular' faculty bound hand and foot. Had such a law as is now proposed been everywhere in existence years ago, there would never have been any Homeopathy or Eclectic schools of medicine, nor, if this law is passed, can any such dissenting school hereafter arise in Connecticut. Without meaning to depreciate doctors, we cannot but think that they have not yet made any such progress in conquering disease that they are entitled to a monopoly of the business."

California.

Judging from the efforts made in San Francisco to put an end to the labors in that city of Dr. J. D. MacLennan, he must be accomplishing wonders in the way of healing the sick, and consequently in lessening the amount of patronage hitherto bestowed on the legally recognized physicians. On the 20th ult. he was again brought to court charged with "practicing medicine without a diploma," the complaint being made by a medical student who had been employed to act as a spy and informer, in which capacity he called on Dr. MacLennan, gave an *alias*, received the treatment, paid for it, and then went to the Police office and made the charge. The defense offered no testimony in rebuttal, claiming that the healing by laying on of hands was not practicing or prescribing medicine. The case was argued and submitted to the jury, who failed to agree; and the great healer was set free.

Figaro, in reporting the above, says Dr. MacLennan "possesses a wonderful power of magnetism, and has performed cures that partake

of the marvelous." It considers the medical law unjust, claims that it should be repealed, and declares that if not an infringement on the pursuit of happiness it certainly is "on the pursuit of life and liberty in endeavoring to prevent the public from receiving assistance in their ailments from the most progressive as well as most effective and absolutely non-injurious method of healing," asserting that "all avenues of healing the sick and afflicted should be free as air."

A Remarkable Cure.

A very remarkable instance of healing has occurred at Rochester, N. H., so much so that it is worthy of special mention, particularly at this time, when renewed efforts are to be made to prohibit such beneficent acts by the means of law. A lad by the name of Walter Ellis, ten years of age, for two years past has been wholly deprived of all use of his legs, his only means of locomotion being creeping upon the floor, dragging his legs and feet as lifeless objects behind him. Mr. David Austin, a gentleman of that place, was known to have the gift of healing in a large degree, and had practiced it to some extent, though never accepting any pay for his services. He was prevailed upon to rub the boy's legs, and though the neighbors laughed at the idea of any help from such treatment, the boy soon went with a couple of canes, then with one cane, and now he uses no cane. Mr. John R. Pickering writes that he is personally acquainted with all the parties, that the boy was as above stated, and that after three treatments by Mr. Austin, he could walk or run, and is today perfectly strong. The editor of the *New Hampshire Courier*, cognizant of all the facts, wrote and published a lengthy account of the cure, which was so remarkable that the following subsequently appeared in the columns of that paper:

"A correspondent from New York writes us to know if our account of the recovery of little Walter Ellis was not highly colored. To which we reply, it was not. This little lad lost the complete use of his legs, and could only move by dragging his feet behind him. The people on Walnut, Jackson and Washington streets well know the facts, that the child was helpless, and could, for nearly two years, go only by the use of crutches, and could bear no weight upon his feet. It is no use to deny what fifty people have seen and know; and people, too, who have no object under heaven to tell the story any larger than it really is."

Spirit Warning.

The *Salem Gazette* is responsible for the statement that while a gentleman was proceeding to Boston from that city the other morning on the Eastern Railroad, he was "speculating" upon the possibility of a piece of lumber projecting from a passing freight train and tearing into the car in which he was riding. Not more than five minutes elapsed, and possibly not three, when a thump and crash were heard, which challenged the attention of every person in the car, and justified the stopping of the train. It was found that something from a passing freight train had struck the passenger car at exactly the point where the man was sitting who had been indulging in this speculation. The window where he was sitting was smashed in, a hole was stove in the side of the car, the iron work which supports the seat at the side of the car was wrenched from its place and broken, and a piece of wood, perhaps two feet in length, five inches in breadth, and half an inch thick or more, from the passing train, was hurled into the car, and fell at the man's feet. In fact there was a perfect wreck in close proximity to where he was sitting, his coat being literally covered with splinters and broken glass. Notwithstanding all this he did not experience even a scratch. Our hypothesis is that some spirit friend of the gentleman impressed him that an accident was near at hand, and even put the fact into his mind that "a piece of lumber projecting from a passing freight train" would tear into the car; and further, we have no doubt but that the spirit had the power, and used it, to prevent his friend from getting hurt. We know of many facts similar to the one given above, where persons possessing medical powers have been saved from injury and even death by their spirit friends.

Cause and Effect.

Our readers are aware that a fellow calling himself "Rev." Mr. Waite, with another kindred "prospector," hired Tremont Temple not long since to "expose" Spiritualism. The Pharisees of this city gathered in large numbers to "see how it was done," and found out, too late, that they had paid dearly for their whistle, as the impostors pocketed between seven or eight hundred dollars, which set them up in business. Since then they have been "doing" the rural towns of New England with indifferent success. They operated recently in Newburyport, and the following paragraph from the *Merrimack Valley Visitor* will inform the reader precisely what the result was:

"The Spiritualists have organized a society for regular Sunday services. That came from Elder Waite's demonstration. He accomplished as much as the bill that hit the locomotive; he showed the courage and the lack of prudence. Spiritualism, opposed and ridiculed, remains. You can't kill an idea by beating its possessor over the head. The man doing so may destroy himself. Elder Waite has been doing that. He gave promise of usefulness; to-day he is repudiated by the clergyman who tempted him to return to his old 'tricks,' and not one of them would now admit him to his pulpit. They leave him to be a 'clown,' while the Spiritualists spread their sails anew, and sail on as a ship will through a cloud shadow."

Rev. George Chaffey lectured in Paine Hall last Sunday, on "Our Work as Liberals." He argued that a great change is taking place in society, due to the progressive and practical spirit of the age, and that Liberals should be ready to take advantage of the state of affairs, in order that the cause of truth may thereby prosper. In the course of his remarks Mr. Chaffey took occasion to allude to last week's work of the Legislature in regard to the giving of testimony by atheists in the courts. Referring to Christianity as "the fossilized nightmare of the savage brain," he condemned the action of the Legislature in denying to atheists the rights which are granted to Christians as barbarous, characterizing the statute which contains the obnoxious provision he had reference to as a "relic of the dark ages." His denunciations were received by the audience with applause. Mr. Chaffey, we understand, has been engaged to lecture in Paine Hall every Sunday during the present season, services commencing 2:30 P. M.

At last accounts Miss Lottie Fowler, business and medical clairvoyant, was located at the Wauregan House, Norwich, Ct. The *Bulletin* of that city says: "She comes here with an established reputation in her profession."

Big Beaver has a message on our sixth page which will richly repay the reading.

A Word in Season.

An incident related in "Hoost's Collection of Trials for Witchcraft" tends to confirm the opinion that the occurrences of the times to which that work relates were identical with those of Modern Spiritualism. A girl had suffered for a long time from lameness occasioned by a distorted bone. Every effort had been made to relieve her, but without success, when one night she waked her mother and brother, and asked if they had seen and heard the angel that had been with her. It appeared to her that something had stroked her bone, whereupon it became straight; and from that time her lameness ceased.

An act of goodness like the above subjected those upon whom it or in whose presence it was performed, at that time, to bitter persecution, cruel torture and oftentimes death. Recent efforts made by the "regular physicians," so-called, indicate a disposition in them to proceed, just so far as the enlightenment and freedom of this age will permit, in the same course of persecution, punishment and prohibition, and it remains for the people to say whether they shall be allowed to succeed in their inhuman and selfish projects. To be forewarned is to be forearmed. Let the people in every place be prepared to resist and keep at bay, during the present sessions of the law-makers, all encroachments upon their rights and liberties, guarding them with sleepless vigilance.

What Scientific Men Should Do.

The *London Spectator*, which has hitherto studiously avoided saying anything that might be considered favorable to the truthfulness of those who are convinced of the occurrence of spiritual phenomena, a short time since gave place in its columns to a lengthy review of Zöllner's new book, "Transcendental Physics." After giving the details of his most important experiments, and admitting at the start that it is bound to treat the evidence with courtesy and respect, a concession that would have been most astounding a few years since, it says:

"We have endeavored to place sufficient samples before our readers, and can only hope that we have done so clearly and impartially. There are certain extraordinary matters, the reality of which is vouched for by scientifically-trained observers. It would certainly look at first sight as if the supposition of trickery is excluded; and if so, it would appear to follow that the existence of some forces, hitherto unknown to science, has been established. It is for scientific men to take up the challenge of Zöllner, Fechner, Crookes, and others, and to show, if trickery by their hypothesis, how that was possible; if delusion, how it could have arisen; or, if the existence of new forces be ascertained, how their nature may be most surely ascertained."

W. Eglinton Coming to America.

In the course of a letter put in type for this issue but unavoidably postponed till the next, T. L. Nichols speaks, among other matters, of Mr. Eglinton, the celebrated physical medium, of London, and also refers to the fact that he is about to visit this side the Atlantic. We have in corroboration of this statement a business announcement by that gentleman himself, on our fifth page, to which the careful attention of the American Spiritualistic public is called. Mr. Eglinton is to leave England, Feb. 12th, in the steamship *Victoria*, for Boston direct. As his stay among us will be short, it behooves all who wish to avail themselves of his remarkable powers to make arrangements immediately for so doing. Parties having such a project in mind, can address him at once, care of the *Banner of Light*.

Honor to Whom Honor is Due.

We are gratified to learn of Prof. Huxley's appointment of the Inspectorship of Salmon Fisheries tendered him by the British government. The post was offered in recognition of the scientific eminence and long previous services under the government, for which he was most inadequately paid. It is arranged that he is to retain his present professorship, the new appointment nearly doubling his salary. Had Prof. Huxley declined, the office would have been abolished. The arrangement is due to Sir William Harcourt's desire to promote scientific interests and strengthen Prof. Huxley's position.

From an editorial in the *Worthington (Minn.) Advance* of Jan. 20th, we extract the following concerning the late Mr. Epes Sargent and his life-labors on the mortal plane:

"Lydia Maria Child and Lucretia Mott, two of the most eminent philanthropists and Spiritualists of the age, recently passed on to the higher life, and while the press of the world was still commenting upon their noble lives, the announcement comes that Epes Sargent has gone to meet them on the other side. He died at Boston on the 30th ult., aged sixty-eight years."

Mr. Sargent was one of the most active, learned and excellent of American authors. He was a poet, also, of a high order, writing some very popular songs. He was an earnest and enthusiastic Spiritualist, and probably no writer has done more than he to attract the attention of scholars and cultivated persons to the great subject. We may call his a completed life. The higher powers left him to complete the two works on which he was engaged, "Scientific Basis of Spiritualism" and "The Biographical Encyclopedia of British and American Poets," and then, it seems, they could wait no longer and took him home. He was a modest and noble man, a polished and vigorous writer, and an untiring worker for the elevation of his race.

So bound with us he suffered till
 The angel came and set him free;
 The heavens had some high place to fill,
 And sent the summons suddenly."

Society, an English journal of fact, fiction and fashion, issued in London, gives in its issue for Jan. 15th an illustrated page depicting two faces, male and female, which it is alleged were seen at a recent séance, and which are treated of in an editorial in the same issue, entitled "Spiritualism or —?" The sitting was held, it is stated, at a private house, "not far from Marble Arch," by a party of seven persons; the pictures were prepared immediately after the sitting; and the forms they represent appeared during that occasion out of grey clouds and faded in full view of all present.

A number of Spiritualists in St. Louis, Mo., have joined in an organization to be known as the "Harmonical Mutual Benefit Society," the object of which is to render aid to its members, whether in health or sickness, and to forward, by lectures, séances, etc., the investigation and propagation of the Spiritual Philosophy and phenomena in all their purity. Daniel White, M. D., 313 Market street (between 3d and 4th streets), St. Louis, is President of the new Society.

Our friend and correspondent, Perry Chand Mitra, Esq., of Bombay, India, will shortly bring out in that city a new work on "The Soul, its Nature, Development and Occupation." Colby & Rich will undoubtedly have the book on sale in due time.

Mrs. Ross in Boston.

To the Editor of the *Banner of Light*:

Mrs. Ross, of Providence, a medium for the materialization of spirit forms, has given a few sances at No. 8 Davis street during the past week, and proposes to continue them. I had the pleasure of being present on last Sunday evening, and was well pleased with the manifestations. In some respects they were the most satisfactory of any that I have witnessed. I was not fortunate enough to recognize any of them, and I sometimes think those who do have remarkable eyes, for spirits do not dress in the most becoming manner, and their make-up tends to disguise features rather than otherwise, and I have about given up the objective recognition of departed friends, and satisfy myself that they are the forms of the departed, waiting the recognition. On this occasion a man materialized, and was recognized by my neighbor perfectly. I am satisfied the man felt sure of his identification, and was very positive and happy in the fact. The point in this case that most interested me was his speedy appearance after the retirement of his predecessor, who was a female spirit, and noticeably so on his retirement behind the curtain, so quickly did a female form clothed in white appear that it was beyond human possibility for the two forms to have been the same person; there was no time for disrobing or making the change—the female apparition that followed was almost instantaneous. The fact settled the question of materialization, for it could not have been fine acting by the medium, and I am sure there was no human being behind the curtain but the medium, nor could there have been. I think any fair-minded person noticing these apparitions would admit that they were not the personal acts of the medium, and could not have been, hence were what they claimed to be, the forms of the departed.

Most of these apparitions were females, in white, and I think I can safely say of different sizes. An elderly man appeared also, besides the younger one that I have referred to that was recognized; this gray-headed old man came out, knew one of the audience who did not return the recognition, but the spirit made motions desiring to write, and on being given a pencil and paper, went to the mantel-piece and wrote a message. When he retired there was no time for disrobing before the appearance of the next form, which was a female. I dwell upon this point because it was conclusive in my mind that the medium was not acting a part, and if not, that settles it.

I had reason to be interested in one form which appeared, clothed in white, and claimed acquaintance with me; she made some signs that I could not interpret, then retired, and then came out again, determined to be recognized. She spoke her name audibly, "Hattie," the name of my daughter, and then I knew who it was, and perfectly understood her signs which indicated her youth when she departed. This was over twenty years ago, and then she was a little girl of six. Of course I would not expect to recognize the young woman whom I only saw as a child.

I think the friends who would like to see some materializations had better go to one of Mrs. Ross's sances. While they may not readily recognize the apparitions of their departed friends, should they put in an appearance, they will be satisfied that there is no deception in the manifestations. JOHN WETHERBEE.

Mrs. Cora L. V. Richmond is energetically fulfilling her mission of good works and works in Chicago. Her Sunday services commenced at 10:15 A. M., in the parlors which Mr. Martin has set apart for the purpose, at his home corner of Walnut and Wood streets, to which allusion was made a few weeks since by one of our correspondents, where she speaks to a company of inquirers and students of the spiritual philosophy, in elucidation of its truths and teachings. At 7:30 P. M., a large and appreciative audience assembled at Fairbank Hall, Central Music Hall Block, which she addresses with that earnestness and eloquence which characterize all her public efforts. On Friday evening of each week a reception is held, at which "Omina," one of her controls, entertains and edifies a large and intelligent company with information respecting the life beyond, serving to strengthen them for a faithful pursuance of the life on earth. An increased interest in Spiritualism is observable throughout the city as the result of Mrs. Richmond's labors.

A physician of this city states that many years ago when Universalism was first preached, he, known as favoring its doctrine, was practicing in a town on Cape Cod. Visiting a patient one morning and seeing no other place to secure his horse, he fastened him to the fence of a neighboring house. He was just on the point of leaving him to call on his patient, when a loud, sharp voice from the upper window of the building near which his horse stood was heard: "Here! You! I won't have that Universalist horse hitched to my fence!" and the lady who owned the voice exhibited such an indignant and determined spirit that the doctor felt obliged to remove his carriage to some locality where his own religious belief would not be so far recognized in his horse as to render the latter unfit to stand beside an evangelical fence. This incident actually occurred, and illustrates the strength of the bigotry and intolerance that prevailed in New England half a century ago.

The truth of the narrative of a "Conversation with the Dead," stated to have occurred in 1812, published in the *Banner of Light* of Feb. 12th, is fully confirmed by Mr. William Bassett, of Berlin, Mass., who called upon us a few days since and stated that he was born in the town where the events transpired, Richmond, N. H., and remembers seeing when a boy nearly if not quite all the persons whose names are mentioned. He also heard his father frequently relate the particulars as therein given, and is knowing to the fact that they were at the time fully believed in by the people.

The election of officers of the "Children's Progressive Lyceum," Cleveland, O., for the present year resulted as follows: Thomas Lees, Conductor; Charles Collier, Assistant Conductor; Mrs. P. T. Rich, Guardian; Mrs. A. W. Wiley, Assistant Conductor; Wm. Z. Hatcher, Librarian; George Rich, Secretary; Mrs. M. C. Batchelder, Treasurer; Tillie H. Lees, Watchman; Mr. Lansing, Guard No. 1; Charlie Watson, Guard No. 2; Annie Standa, Guard No. 3; Pollie Hogue, Guard No. 4. This Lyceum meets in Weisgerber's Hall every Sunday at 10:30 A. M.

Slate-writing manifestations of spirit-power are, we are informed, given in the light and under conditions otherwise satisfactory to investigators, by Geo. D. Search, who is now, or will soon be, in St. Louis.

(From Light (London), Jan. 29th.)

IN MEMORIAM.

Epes Sargent. Sept. 27th, 1812-Dec. 30th, 1880.
(M. A., OXON.)

The fears expressed of late that the strenuous life, into whose span of well-nigh three-score years and ten so much real work had been crowded, was near its close, have been realized, and the name of Epes Sargent is added to the long list of those who have witnessed to the truth of Spiritualism, and have gone to their reward.

For forty years he was conspicuous in New England as a journalist, playwright, and man of letters; and during that long time a vast number of works were originated and completed by his prolific brain.

The *Boston Advertiser*, the *Atlas*, the *New York Mirror*, the *New World*, the *Doston Transcript*, all enjoyed for a time the benefit of his services as contributor or editor. What he did for journalism, as indeed all that he did, was ably and thoroughly done. He counted no pains too great to spend on what others might consider trivial matters. He was emphatically one who acted in accordance with the maxim: "Whatsoever thy hand findeth to do, do it with thy might." Hence the permanent value of his work.

Besides proving himself a successful journalist, Mr. Sargent distinguished himself as a poet and playwright. "The Bride of Genoa," "Yelasco," "Change Makes Change," and "The Priestess," were his most successful ventures.

His name, however, is most widely known outside of his purely spiritualistic work, as a compiler of educational works. He was indefatigable in this sphere of labor; and the name of Sargent is familiar to every student of literature, and especially of English poetry and declamation.

This is record enough for a single life; but even in these departments it is an imperfect account of his multifarious labors. It was, however, in working for the cause that he loved best, the Spiritual Philosophy, that his activity was most ceaseless. His three works, "Planchette," "The Proof Palpable," and the "Scientific Basis," the last reviewed in these columns only last week, remain with us permanent memorials of his faith and works. His fugitive articles and papers have enriched the periodical literature of Spiritualism for many years, and have done their work.

The present writer recalls (with deep personal regret that in this form such interchange of thought is over) a correspondence extending over more than seven years, and uninterrupted throughout its course by any interval of silence, as it was unclouded throughout by any shade, even the most transient, of divergence in opinion. That correspondence continued till a fortnight before he was called away. His last letter, written in much pain, and showing traces of the agony that racked his frame, is dated Dec. 15th. It breathes a spirit of utter resignation, as of one who was ready to do his service still, if it were so willed, but yet who would fain be at rest. In one preceding it by a few weeks, he had taken a most affectionate farewell, feeling, as he said, that his enfeebled frame could not long sustain the demands made upon it. He dwelt with just and honorable pride on the work that he had done for Spiritualism; a work absolutely unpaid, and without remuneration of even the slenderest kind from first to last. "Thank God," he says, "I have never accepted a cent for the work that I have done in Spiritualism." He looked cheerfully to the future, and put forth his last work as the mature and ripened conclusion of his life.

A keen and strenuous intellect, a refined and cultured mind, a spirit gentle, tolerant, noble; a being of rare completeness in its various parts; such was our friend. The present writer, at least, feels that the cause has sustained a loss that must long prove irreparable, while for himself, in the midst of darkness, perplexity and distress, he has lost a friend whose kindly words were never wanting, and whose advice was always clear and good. It is at such times, while human weakness asserts itself, that the sublimity of the faith which the Religion of Spiritualism alone can give is most manifest. Though gone before, he is not gone away, and he will indeed be changed if his interests are not as much bound up with the cause he loved now as they were before the great change.

Our Homes and Employments in Spirit-Life.

Words from over the waters continue to reach us expressing appreciation of the volume, "Immortality—Our Homes and Our Employments Hereafter," by Dr. Peabody, a third edition of which book has just been issued by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston. M. A. (Oxon.) writes:

"This truly attractive book of Dr. Peabody, relating to the condition and employments of those inhabiting the more spiritual spheres of existence, cannot fail to interest investigators and edify all earnest thinkers upon religious subjects. I do not see how the author accomplishes so much."

Mr. E. S. Pierce, of London, pronounces this volume, "treating of the origin of the soul; the nature of death; the locality of the spirit-world; the condition and employments of the dead," superior to the "Seers of the Ages," by the same author. "I esteem it," says he, "of priceless value."

THE AMERICAN SYSTEM OF MEDICINE. Addressed by Prof. Joseph Rodas Buchanan, at the Opening of the Twentieth Session of the Eclectic Medical College of New York, Oct. 1st, 1880.

This is an able plea for liberty of thought and practice in medical, as in all other branches of study and professional employment. No one is better qualified to speak upon subjects that are legitimately presented for the consideration of an institution of the character and purpose of the one before which this address was delivered than Prof. Buchanan, and this he does in a thoroughly systematic and masterly manner. The evils and fallacies of old theories are pointed out, reforms suggested, and much practical information given. The claims of women to admission to the medical profession are eloquently advocated, and instances related of their superior qualifications for the office. Fifty women are now studying medicine at Paris, and the French Republic, determined that they should have equal advantages with men, voted two hundred millions of francs for the establishment of schools. This address is worthy of a wide circulation.

Rev. T. De Witt Talmage, in his pulpit in Brooklyn, last Sunday, said: "I believe the Lord intends the printing-press to be the chief means for the world's rescue and evangelization, and I think that the last great battle of the world will not be fought with swords and guns, but with types and presses." He was terribly sharp on modern novels and novel-readers, however, and justly so.

W. J. Colville's Meetings.

On Sunday morning, Feb. 13th, in Berkeley Hall, Mr. Colville delivered the first of a series of three inspirational discourses on "The Works of God." Upon introducing his subject the speaker announced as the basis of his remarks a passage in the twelfth chapter of Romans: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He remarked that the care of the body is a religious duty. The word sacrifice he thought was liable to misinterpretation, though in itself a very good and expressive term, a sacrifice really meaning an offering, surrender. Plato and almost all the old philosophers, looked upon the body as vile, as something to be mortified and crucified so that the spirit might expand. The words "bodily sacrifice" are often employed by modern as well as by ancient philosophers as though matter was evil and spirit good, whereas the most advanced minds of today regard everything as good in itself, and think of God rather as the All-pervading Spirit, immanent everywhere, whose law is the law of love, and whose outside person working upon nature affably and capriciously, and sharing the universe with the devil.

It is a duty we owe ourselves and our fellow-beings to make our bodies as perfect as they possibly can be, denying ourselves every indulgence that has a tendency to cripple our usefulness, but gratifying every natural inclination which when gratified gives us strength to fulfill our mission. Fasting, because the Church arbitrarily decrees it, is a foolish and unprofitable thing which encourages a morbid appetite, is a plain duty. If we fancy stimulants, tobacco, or anything else which injures our frame and makes us centres of contagious diseases, then the divine principle within tells us authoritatively to abstain. The use of food of penance and fasting, which emaciates the body, is to unfit people for the practical duties of life, making them morbid dreamers, and often fanatical pharisees, who, though they profess to be devout, are in reality the highest and most reliable mediumship, constantly available for the dissemination of useful knowledge, can be developed better by persons who study hygiene and sanitary laws, and who are in the possession of one of the laws of health. Unhealthy minds and bodies are liable to distort everything they see through them, just as a soiled mirror reflects objects imperfectly and often wrongly.

The speaker said he believed in two trinities—one of good and the other of evil, the elements of which were equal and co-existent; the trinity of good was cleanliness, knowledge and morality; the trinity of evil, dirt, ignorance and vice. Morality being impossible where dirt and ignorance abound—vice being excreted by cleanliness and enlightened education. In closing, the lecturer entreated his hearers to take good care of their bodies and those of their children, if they desired to be worthy of the name of Christians. Angels were knocking hourly at our doors, but we kept them out by our pork, our beer and our tobacco, our irregular hours and indolent habits. A healthy body is needed by a healthy mind; if we are afflicted it is well to be resigned, and believe that all is for the best; but when we afflict ourselves by our own willful disobedience to the laws of being, we must shoulder the responsibility and take the consequences. Amusements, recreation, love, and money, are all good, the speaker concluding nothing except that the religion of the system; his theory being that the true worship of God consists in living to bless others, and that one of the greatest needs of this age is that attention should be turned to the subject of the soul.

Sunday morning, Feb. 20th, the second lecture in this series will be given, the special topic being "The Cultivation of the Intellect." Service will begin at 10:30. Last Sunday afternoon Mr. Colville delivered, under the auspices of a spiritualist association, a lecture on "The Priestly," a powerful and interesting lecture on "The Clergy." While not discountenancing them so long as they were true to their convictions, the ground taken was that ministers of religion, as such, are not made. Ministers are made by the people, and the people are made by the clergy. The true priest is the one who speaks because he is filled with inspiration, and whom the people flock to hear because he does them good. All superstition is to be turned to account, and the result may be a race of noble men and women who will occupy the place of public teachers, because they are qualified by nature to do so. The inspiring spirit urged every one to be true to himself. Remaining in a church when you are untrue to yourself is a contradiction in the reading desk a creed you would gladly contradict in the pulpit, is setting an example to the occupants of the pews of lying for a salary; but the man who says what he really believes, who is intellectually right or wrong, is a public benefactor. Next Sunday at 3 p. m. Mr. Colville's subject is "Lincoln and Washington."

Mr. Colville lectured in Salem, Feb. 9th, and in Waterville, Feb. 16th, and in Waverly, Mass., Feb. 17th, in all three places he was well received, and his lectures were well attended. In Waterville, Mass., he was invited to speak in Waverly, Mass., at 7:30 p. m., in Albion Hall, when subjects may be chosen by the audience. Persons desiring his services for Tuesday or Wednesday evenings, within reach of Boston, or who wish to visit the lecturer at a private residence, may address J. Pembroke street, Boston, where he holds a public reception every Friday, at 3 p. m., to which he cordially invites every one who wishes to attend. A number for coming people during the week commencing Spiritualism is held in the same place every Monday at 8 p. m.

Mr. J. William Fletcher.

Held his last reception in Boston for the present at his parlors on Wednesday evening, Feb. 9th. The rooms and halls were crowded with guests, and the host was presented with some beautiful floral offerings and other gifts.

The early part of the evening was devoted to reflections and music, in which Miss Greenleaf, Mr. Fletcher, and little Marie Burroughs of the Shawmut Lyceum joined; after which Mr. Fletcher, under the auspices of the mediumship of Mr. Fletcher, and interested the large company present with their answers to questions, and the describing of spirits who were present. Miss Hubbard gave readings of letters, and also the reading of the "Book of the Dead." The lecturer said that Clara A. Field, at a late hour the company dispersed—many expressing regret that the pleasant evening were to be discontinued.

Friday and Saturday, Mr. Fletcher gave private sittings to his friends, at which place the interest was very much on the increase.

On Sunday, despite the disagreeable walking, Army and Navy Hall was well attended, and Mr. Fletcher welcomed this speaker back to Portland. His subject was "The Religion of the Future." The lecturer said: "There is the religion of fear, and the religion of love: Fear makes a man servile and mean; love, strong and noble. The religion of fear has ruled the world; man has accepted dominion, because he has erected temples, ordained the ceremonial, elected priests and endeavored to worship God through appealing to the material side of his man's spiritual nature. This had finally led man to a discovery that the only way to have communion with the future held; he has erected temples, ordained the ceremonial, elected priests and endeavored to worship God through appealing to the material side of his man's spiritual nature. 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Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Front and Montgomery Streets, every **FRIDAY**
and **SUNDAY** afternoons. The hall will be open at 2
o'clock, and services commence at 2:30 o'clock, at which
time the doors will be closed, and no one will be
admitted until the conclusion of the service, except in case of
absolute necessity. The public are cordially invited.
This message is published under the above heading in
order that all those who are desirous of attending the
meetings may be able to do so. It is a privilege to be
able to see those who are passing from the earthly to the
spiritual state, and to receive a word of comfort and
encouragement from those who have passed on. We
ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his
own reason. All expressions of truth as they receive
no more.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by
informing us of the fact for publication.
As our angel visitors desire to behold natural flowers
upon the Christian's path, we select donations of such
from the friends in earth who may feel that it is a pleas-
ure to place upon the altar of spirituality their floral offerings.
Miss Shelburne wishes it distinctly understood that she
gives no private sittings at any time; neither does she re-
ceive visitors on Tuesdays, Wednesdays or Fridays.
Age Letters pertaining to this department, in order to
ensure prompt attention, should in every instance be ad-
dressed to Colby & Rich, or to
LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of
Miss M. T. Shelburne.

(The following message—given Jan. 21st—is published in
advance by permission of the spirit guide.)

W. K. Cowing.

I am glad, friends, to be able to control the
medium, and to announce myself. I believed
in Spiritualism before I passed from the mortal.
I accepted it as a divine truth, and it was of the
utmost benefit to me, as a man, physically,
mentally and spiritually. I felt that I must
incorporate it into my daily life if I would
have it of service to me, and so I find myself,
in this short time, able to return and speak to my
friends. I feel that they need a word of encour-
agement, that they require some message from
the spirit-world to cheer them on. I bring my
love to my family. I assure them I have been
at home oftentimes since the decease of my body,
and that I have taken cognizance of all that has
passed. I shall be with them to guard and guide
them, and I wish to say that I will meet my
loved companion, and welcome her to her spirit-
home. I send my love to each dear friend. I would
tell my neighbors that I remember them all. I
feel to give forth my word to-day in defense of
Spiritualism. I feel it my duty to speak out,
to live out, my belief daily. I appreciate the medi-
ums. I know and I knew that they have many
trials and many conflicts to pass through; that
they have to walk over thorns and briars, and we
cannot strive too much to make their lives pleas-
ant. I appreciate all kind words for mediums,
and I always desired to do my part in encourag-
ing them on, and so I would say to-day, to medi-
ums everywhere, be of good cheer; seek to per-
form the will of your spirit guides as it is given to
you; seek to obey their counsels and their direc-
tions, and no matter what clouds of persecution,
sorrow or envy may assail you, you cannot suffer,
for the angels will protect and guard you from all
harm. You may feel sad and depressed, but
you will likewise sense a sustaining power up-
holding you through all ill, which will cause
your souls to broaden and blossom out, and to
grow upward, even as the flowers grow up-
ward from the soil and darkness. Remem-
ber me as one who is working with you now,
freed from all infirmities, freed from pains,
but alive and active, strong and powerful to as-
sist all mediums wherever I find they need my
presence, and to return and manifest as the
spirit prompts. I shall come again, but per-
haps not at this place. I shall come, that you
may hear from me, that you may feel my pres-
ence, and know I am with you. W. K. Cowing,
Lisbon Falls, Me.

(The following—given Jan. 24th—is published in advance
at the request of the controlling spirit.)

Marietta Jackson.

I have a sister-in-law, Helen, who lives in
New Orleans. She is in distress, having just
lost her little girl. It seems to me I never saw
a mortal so depressed in spirit as she has been
for the last few months. I feel that if I return
and tell her that little Nellie is with me and is
with Charlie, she will feel, perhaps, comforted
and strengthened. I wish to ask her not to
mourn and grieve so much; it depresses the
child, for she is attracted back to her mother
constantly; and when she comes to her mother's
side she feels this depression and grief,
which breaks over her like a great storm and
clouds her spirit. I do not like to have the lit-
tle one return so much, but the mother is call-
ing, is drawing her back, and I cannot prevent
it. It keeps the child unhappy. I wish to say,
Helen, you always looked to the interests of
your children; you always considered them
first; your great love surrounded and protected
them from all unhappiness and all distress and
danger; and now I want you to realize that this
is your mission still. You should send out your
love and sympathy to your little girl, that she
may feel it when she returns to you, comes
with joy and gladness, comes willingly, to bring
you her love and sympathy—which will indeed
be of peace and comfort to you.

Charlie sends his message. He, too, is con-
stantly by your side, protecting you from the
influences of life as far as he can. He has
done so very considerably. You have received
friends and benefits from friends many, many
times. You could not understand how it was
that you attracted people to you who have been
so kind and considerate; you did not know
that your spirit-friends have been constantly
working for your welfare, to surround you with
pleasant, beautiful conditions, in order to keep
you in a sphere where we might approach and
minister to you. You did not know of this, so
I return to tell you. I come to ask you not to
grieve for any one who has departed from the
mortal; rather feel to rejoice that they have
passed from the sorrows and afflictions of life,
and that they can return to you with their love
increased ten fold, with their sympathy so grand
that it surrounds and enfolds you, with their
interest ever unabated. They can come to
shower upon your spirit all that is needful for
its growth and development, provided you join
with them in this work by seeking to develop
your own inner nature, throwing aside the
clouds and shadows and seeking to emerge into
the sunlight.

Your mother, too, sends her love, and your
father sends his blessing; they are all together,
one happy, joyous band. Do not think that the
little one is cast out into the cold, and is not
lovingly cared for and protected; do not feel
that she is taken away from your sight, where
she can never hear your voice or realize the
love which you send out to her; do not feel
that you shall never see or recognize her in the
future; but feel that she is cared for tenderly
and lovingly; that she can come to you and know
all the love of your heart, all the affection well-
ing up for her. She shall be reunited to you
again in the future; you will meet and greet
all your dear ones in a world of light, where
beauty seems to be the prevailing condition,

where all are happy, provided they perform
the will of the Father and seek to minister to
those in distress. Feel that we are all alive—
not one dead, not one sleeping—and that the
old ideas shall fall away, that you will emerge
into a new sphere of truth and knowledge, where
we may recognize that the dear, good Father
above has considered the wants of all his chil-
dren, and has supplied them with all that they
require. Marietta Jackson.

It is many years since I passed away. I knew
nothing of Spiritualism, but it came to me grand-
ly and fully after I had emerged from the shell.
I was ill many years. It seemed that my spirit
was ripening for the change, and I accepted this
beautiful Spiritual Philosophy, for it was com-
forting to me. I then knew I had not to leave
my friends, but that I could come to their side
as close, and perhaps closer, than in days of
yore. Now they are nearly all with me in the
spiritual world; but I feel it my duty to return
and send out a word of comfort and consolation
to those who mourn in darkness and sorrow.
To Helen Jackson, of New Orleans, La.

Science Dec. 14th, 1880.

Invocation.

Oh, then Spirit of Light! Ineffable! shining through
all darkness and gloom! and giving us a glorious
Radiant Presence! Let through all the experiences of
years with matchless power and glory, we bend before
thee in adoring gratitude; conscious of thy protecting
care and fatherly watchfulness, with praises of the
soul made evident with a radiant glow, and earnest,
though unsyllabled in mortal speech, we approach thee
this hour. As the highest, most perfect of the outward
life is man, as the holiest expression of the creative
spirit is humanity, with its pulsating heart beating ever
forward, onward, so would we feel and realize that the
highest expression of all life is infinite being, and ap-
proach thee as the Divine Intelligence, as the Parent,
the one who ever has been, is, and ever shall be, who
expresses his identity through wisdom, love and match-
less power. We would be enfolded by thy divine ten-
derness, and feel our souls updrawn to thee. Oh, our
Father, we ask thy divine benediction to rest upon all
humanity; may it flow down deep and holy into each
life, and every one shall feel the index of strength
from on high, and become uplifted into an atmosphere
of purity and love, which shall reflect it from all self-
ishness and sin.

Rev. E. W. Porter.

Standing just outside the portals of material-
ity, I feel deeply within my being that for me
the mystery of death is forever explained. To me
the great problem of immortality, which
ever surges and beats around the human heart
while encased in mortal flesh, is solved, and I
realize that the great question which, for more
than three-score years, was continually recur-
ring to my mind, and which often presses upon
the souls of mortals, "If a man die shall he live
again?" is forever settled. In an instant of
time, ere the clay had grown cold, I realized
fully that the only resurrection and the true
resurrection had come to me as a man, and
from the natural life that I have entered I feel
indeed that the temporal body has sown the
spiritual form, which is reaped into incorrup-
tion. Standing here, in the presence of disembod-
ied souls, who, passing away from mortal
life years before myself, have realized and
learned something concerning the spiritual exis-
tence, and who have directed me here for a
purpose, I feel that I am possessed of eternal,
conscious life, which can nevermore pass away;
and I would say to those who, bending above
the senseless clay, feel to mourn and grieve:
Weep not, dear friends, for the spirit departed;
bow not in anguish over the senseless shell
which the kindly frost of death has burst asun-
der and allowed the spirit within to soar aloft
on pinions of hope and freedom.

This is all that I have learned of the spiritual
existence: from experience I have solved the
mysteries of death, and consequently have as-
cended one step higher from the material life,
and I send back to my friends and to my people
my blessing and my love; and may my message
go forth freighted with cheer and beneficence
to those who mourn in darkness, for there is no
death, only life and joy immortal. I feel that
I have much to learn; there are streams of
knowledge from which I long to quaff; there
are storehouses of truth which I yearn to enter
and partake of what is contained therein—but
I must possess my soul in patience. I find that
there is much for me to slough off from myself
in order that I may soar aloft on wings of free-
dom into an exalted state. But I return as a
messenger of hope to say unto all with whom I
was associated, there is truth and life and love
beyond the stream of death; the grave holds
not the body until the judgment day; for in the
hour of transition from mortal life, whether it
be the transition of an instant or one of months
or years, rest assured that the judgment comes
to you in the supreme moment when you stand
outside of the physical body, face to face with
your own soul, under the ban of censure or the
smile of commendation of your own conscience;
then you feel that you have entered the judg-
ment kingdom, and will find your proper place.
Aid, friends, one and all, feel that I have not
passed from you in spirit, but that I am in your
midst, and shall still make my presence known
and influence felt throughout the years that are
to come. Rev. E. W. Porter, of Lonsdale, R. I.

John L. Chandler.

I have sought earnestly and long to manifest
myself to my friends. I desire them to feel that
I am possessed of a body that is strong and well.
I am not now cramped and confined by phys-
ical illness; no cessation of the nervous fluids is
upon my system; no numbness overtakes me in
the other life; but what is best of all, I am in-
formed that I shall always be in this condition,
that I shall continually advance and grow to-
ward perfection. Although I realize now, more
deeply than it was possible for me to when
on earth, the imperfections of my being, while
I can look into a glass and see the blemishes
upon my spirit, just as you look into your glass
and behold the blemishes upon your outward
features, yet I feel that, one by one, they may
be erased, and that I may grow upward toward
the heavenly spheres; and I feel that if I could
send out to my friends some little knowledge
that I have had the power to return and watch
over them at times, and to assist them in their
mortal struggles, and in the experiences of life
which are burdensome and hard to bear, it
would be of benefit to them and to me; and I
wish to give a word of encouragement, to say
unto them, Fear not; although you are called
upon to pass through cloudy places, and you
cannot see the way before you, although hours
of distress come to you, yet you are upheld, for
I behold a spiritual power around you; I per-
ceive forms of dearly loved ones pressing about
you, to shield and guard you from ill, and I have
come to voice their sentiments when I say,
Strive to live as near right as you know how;
seek for purity and truth; be honest in your
dealings one to another. Although the way is
cloudy, although storms should beat upon your
heads, yet you will feel the light of love sur-
rounding you, and realize that a hand of bless-
ing guides you home. I would say to my friends:
Do not wonder at my returning in this way, for
I have attended a school since my departure
from earth, where I have gained lessons in the

real life beyond. I am becoming educated in a
knowledge that the spiritual life is the real life
for man; that the material is the shadow, the
spiritual the substance, and it is of that we
should partake while on earth, through prin-
ciples of purity, truth and love, if we would be
fitted to live the true, natural, happy life of
man, when we pass beyond the vale of material
life.

I died away, in Dallas, Texas. I wish to say
to my friends that I have returned to this far-
off place, because I feel a need for me to grow,
to gain experience, and this is a good condition
for growth and culture. I have friends in Mas-
sachusetts, in Lexington and places adjacent,
and to them I send my greeting and my affec-
tion; I desire them to realize that I have re-
turned from beyond the grave, strong and pow-
erful, unweighed by the years of time which
pressed upon me in the mortal body, freed from
earthly conditions. My name is John L. Chan-
dler.

James Wood.

I lived in Greenfield. I was sixteen years old
when I was buried up. The earth fell upon me,
and I felt such a weight, a pressure, and then I
seemed to be struggling to get away. That is
all I knew, until I opened my eyes in another
world, and found myself in a pretty place, sur-
rounded by kind faces and by people who cared
for me and sought to give me some light and
pleasure; but I felt as though I wanted to say
to the folks at home that I am now happy and
living in a good world, and that I am going to
school instead of working. I was told that I
could go to school and learn all that I felt I re-
quired, and that, by-and-by, when I had gained
some knowledge, I might choose a work for my-
self that I would like. I do not know much about
talking this way, but I want my folks to know
that I have come, and that I feel it is all right
now. I don't want them to feel bad at all, but
just to think it is all right, and that I have got
a good place. I send my love, and sometimes I
come back home and try to make them know I
am there. Perhaps after I have learned all I
want to, if I ever do, I shall be able to manifest
better. My father's name is H. S. Wood, and I
am James Wood.

Helen S. Loud.

"And there shall be no more death, neither
sorrow nor sighing, for the former things have
passed away." Oh! I would realize this in my
spirit to-day, for I feel, in that land where sun-
light ever shines, mellow and soft, into the
hearts of the people, to brighten them up with
joy and gladness, to make the flowers bloom in
sweetness that shall enrich each life, that there
is no death, nor sorrow, nor crying, but that the
former experiences of sadness and gloom have
passed entirely away. It is true that I see
spirits sad and sorrowful at times, not because
of the experiences which they bring upon them-
selves, not because of any darkened surround-
ing, but because their friends on earth are sad
and sorrowful and full of gloom, and I would
say to friends on earth: Oh, if you wish to live
happy and free in the life to come, if you wish
now to have those friends of yours who have
passed on before you happy and free from shadow
and care, strive to chase away the gloom and
despondency from your hearts; seek to live
in the sunshine of contentment and of peace;
seek to realize something of the spiritual life
which awaits you, and you will find a glorious
fruition in the coming time of your spirit.

I passed away from earth at the age of thirty-
three, in the beautiful spring month of May,
when the flowers spring above the earth, and
all nature seems to wear a garb of rejoicing
which prophesies of the coming summer. I
passed to an immortal life where I find eternal
spring, where all is beauty and gladness, and
from which I send back to my dear ones my
love and greeting. Those who are with me are
dear friends whom I knew in years gone by;
there are dear ones, also, who passed away be-
fore my remembrance, but who are linked to
me by ties of love and sympathy, and in their
companionship I feel to rejoice in strength and
gladness—realizing that life is an active, import-
ant mission for all. My maiden name was
Strong. I am from Loudville, Mass. My name
is Helen S. Loud. My husband is C. C. Loud,
of that place.

Samuel Curtis.

Since passing from the body a few years since,
I have been seeking to gain information con-
cerning my whereabouts. I take kindly to this
Spiritualism. I feel that it is the religion of the
age, and had I understood it while in the mor-
tal form, I know that I would have accepted it,
and taken it into my heart as the one real
blessing and gift of life; but as I was denied
this, perhaps through my own blindness and
stupidity—yet not so much that as the lack of
experience while on earth—I feel that I shall re-
ceive the full benefit of spiritual teachings, now
that I have been disencumbered of a mortal
form. I see my friends who have passed on be-
fore. I have met my brother, who has been an
immortal spirit many years, and although he
does not feel to communicate, yet I know that
he would have our friends feel that he sends his
greeting, and that, with myself, he sends out
his love to all who knew us in the past. We
have friends and neighbors at South Kingston,
R. I., and other places of that State, who, it
seems to me, will feel glad that I have returned
and thus spoken, and I would say to them, Good
friends, this Spiritual Philosophy is a blessing;
you may not realize it now, but if you could
stand where I stand, outside of the pale of mat-
teriality, and feel the incoming tide of spiri-
tuality which flows downward from exalted souls
to bless mankind, you would thrill with joy and
thanksgiving, and so I return, not so much to
speak of material affairs, as to call the attention
of my friends and neighbors to this truth, and
ask them to investigate the claims of Spiritual-
ism; and if they receive knowledge that is, in
their judgment and weighed by their reason,
good, and true, and pure, let them incorporate
it into their lives; let them outlook it in their
daily experience by living pure, and good, and
true lives; then they will find themselves well
situated and blessed when they cross the river
of death. It is a misnomer to speak of death as
a river, and yet the expression seems so nat-
ural that it springs to the lips uncalled. I find
death to be only an open gateway into a larger
country, a new life, and I have passed on
through that golden gateway of eternal exist-
ence; I have traversed many roads, seeking for
light and knowledge, seeking for familiar faces
and friends, and I have felt myself blessed with
unspeakable blessing. At some other time I
hope I shall be enabled to return again, per-
haps if not through this channel, through some
other, privately, that I may gain experience for
my own unfoldment, and bring an influence
for the development of those who are still in
the mortal form. Samuel Curtis.

Big Beaver.

Many, many snows fell upon my head; many,
many summers beat upon the red man ere he
passed to the hunting-grounds beyond. In
darkness and weakness he returned to this
hunting-ground in search of light and strength,
and through the good pale-faces it was given,
and warmth and comfort and strength fell upon
the red man's life; and through all the moons
that have passed, through all the suns that
have waned beyond the western sky, he has
kept his promise to the pale-faces and has been
faithful in bringing strength and light and en-
couragement. Now he comes from the great
hunting-ground, where amid the green fields
and the mighty forests he listens to the voice of
the Great Spirit, and finds himself possessed of
words which he may give forth unflinchingly;
he gains strength and enlightenment in return-
ing to this mortal hunting-ground; he speaks
to the pale-faces in words of love, and says,
You have done well; you have performed a
noble work by befriending the oppressed and
strengthening the weak, and from beyond the
shadows, from beyond the great waters where
the swift canoe speeds along with its burden
of life, a blessing shall come unto you which
shall reach downward through the ages, bless-
ing all those who follow.

We look to the far West and we find our
race still oppressed, still kept in ignorance, still
scourged, because of the lands which are theirs,
and they turn their sorrowful faces and lift
their bleeding hands toward the mighty hunt-
ing-grounds beyond, and ask, within the silences
of the soul, of the Great Spirit to send them de-
liverance and justice; and Big Beaver comes to
the great council to-day to send forth his words,
like arrows, to the great chiefs who sit in coun-
cil in the big city, and says unto them, Oh, pale-
faces, you who sit in judgment on the red man,
you who uphold oppression and injustice, turn
your faces aside and seek to undo the wrong
which you have perpetrated; look well to those
who are in darkness; look well to those who are
in bondage; and while you free the dusky race,
remember there is a red race which is asking for
justice and demanding freedom at your hands;
and although the red brothers and squaws and
braves are passing away like the snows of win-
ter, melting beneath the spring-time sun, al-
though they are passing away beneath your
power, at the same time they are peopling the
hunting-grounds above, and those who have
been lashed and oppressed cry out to the Great
Spirit for revenge. We would not have one soul
go forth to the immortal hunting-ground with
vengeance within, but it cannot be otherwise
while the great fathers who are placed here to
work out justice and right, turn their faces away
from the light of the truth and perpetrate
wrong unto those to whom they should give pro-
tection.

We are sent by the great chief who heads the
nation of Indians in the hunting-grounds be-
yond the setting sun; we speak the words he
has bidden us to say. Let them go forth unto
the big chiefs; may they strike home to their
hearts until they feel that there is cruelty and
wrong and oppression going forth from their
midst unto human beings who ask for justice
and who pray for deliverance from oppression.
Big Beaver, to the friends in council.

Freddie P. Fiske.

[To the Chairman:] I feel bad here. [Put-
ting his hand upon his throat.] What makes
me feel bad here, mister? I ain't sick now. I
was 'most six years old when I had that, and I
am seven, now, I guess. I don't see why I
should feel it now. Can you see the flowers I
have got? I have got some here; they are red
and white, with green leaves. They are pretty.
I want to carry them home. Do you suppose
they 'll see 'em? I am going to try and make
'em. I am going to put my little basket of
flowers on the table, then I am going to work
on all their eyes, and see if I can't open them.
My papa lives in Waltham. I used to live there,
too. Wouldn't you like to know my name?
Well, I'll tell you—it is Freddie P. Fiske. My
father's name is Charles; my mother's name is
Annie. Don't you believe they will want to
know where their little boy is gone? I have not
run away, and I want 'em to know I have got a
real pretty place. I live in a house, I do. I
don't want them to think I live out in the
fields, like the Indians. I live in a house, and I
have got books, I have got playthings, I have
got a little bird, and I go to school. I belong
to the school what is called a Lyceum. Don't you
think they will be glad to hear I am so well off,
and that I come home? I want them to know
it. I want them to know that I come with love,
too, and I want to be heard, I do. I like to be
heard, don't you? Will they hear me now?
[To the Chairman:] Are you going to put what
I say in the paper? [Yes.] Oh, ain't that nice?
Will you tell 'em I send my love? [Yes.] Oh,
you are real good. And have you told 'em how
I live in a house and have everything nice, and
I go to school? I'll bring you some flowers,
sometime. I feel better. I can swallow, now.

Science Dec. 17th, 1880.

Gideon Frost.

Yea, verily, let the lips give utterance as the
spirit moveth;—the man of God shall overcome
the man of flesh, not with carnal weapons of
material warfare, but by the spirit of truth
which speaks in love to all people. I bring to
the brethren my blessing from a higher sphere
of light. I say to the friends: Gird on the armor
of truth and speak the good tidings of peace,
of good will to all, for there is a glorious time
to come to humanity. In the higher realms,
whether my spirit has gone to dwell, I find a so-
ciety of friends, a college of friends, so much
larger and more beautiful than the college of
friends in Locust Valley, with which I was
identified, that I would fain send out to my
brethren some knowledge of this beautiful tem-
ple of peace which is in the spiritual kingdom.
Many years weighed down upon the old man,
and he felt the force of them; he felt that he
heard voices speaking to his spirit and calling
him home, and he passed away like a fading
beam of light, to enter that eternal home of
peace, where brotherly kindness and good will
are felt and extended unto all people, and he re-
turns to say there is no exclusiveness, there is
no selfish drawing of sex, in the home of joy be-
yond the veil of death, but there is freedom for
all, and love and peace; warfare is unknown,
and only harmony reigns in that land where all
unite in striving to benefit and assist one an-
other. To my people and to my friends I send
my blessing, and I say, Live peacefully, live
cheerfully in each heart; speak the good word
of kindness to all; send out an influence to bless
others, and when you come to the higher life I
will receive each one with blessing. Gideon
Frost, Glen Head, L. I.

Katie F. Hand.

I want to reach my mother. I lived in Bos-

ton. I want my mother to know that I come to
her, that I have not gone away off, where I can't
see how she is situated, and how she mourns
for us who have died. I wish her to feel that I
am with her. I want her to know that I have
seen father, and he would like her to feel that
we can come beside her, and give her peace and
consolation in the hour of trial and of grief. If
it is possible, I wish she would visit some med-
ium, and let me come to her. I do not want her
to feel afraid of this, and fear it is something
evil. I want her to realize it is her own loved
ones who desire to come and speak to her, so
she may be at peace, and feel that all is well. I
want to say to my mother, it makes no differ-
ence whether she goes to church or not. I used
to feel that it made a great deal of difference,
but I am glad to see now it is of no moment. I
know that she is doing right, as near as she
knows how; that she is anxious to live true and
good, and I tell her not to trouble about the
church; if she wants to go, feels that she can
get any good and true instruction, I shall be
glad to have her; but when she is there I cannot
come to her except when the music is playing;
then I seem to be drawn right back, and feel
that if she could only know that I was present,
she would realize what a glorious life there is
beyond the grave. I do not understand hardly
how to speak here, but I am anxious to reach
my friends, to tell them I am happy and well
situated; that I do not regret passing away so
young; that I feel that all is for the best, and I
shall feel perfectly satisfied to go on living a life
in the spiritual world, even more than I would
have been had I remained on earth. I was
twenty-three years old. My name is Katie F.
Hand. My father—William—is in the spirit-
world; my mother's name is Mary A. Hand.

Lizzie L. Groves.

Oh, it is just such a little while since I died,
but I did want to come back so much! I want
the folks to know that I am all right. I was met
by a pretty lady, a sweet, pretty lady, and she
told me to call her Aunt Mary. She said she
would take care of me, and I wouldn't be lone-
some at all in the spirit-world; but I wanted to
come right back and let them know all about it.
I am not going to school; Aunt Mary said that
I needed a great deal of instruction, but I would
not have to go to school with a lot of others;
she would just teach me herself. She has been
over there a long time; she seems to know all
about it. I am going to live with her in a
little house, and we are so happy. I want to
tell them that the house I live in has not got any
corners; it is all round, just like the little pa-
vilions you see in the gardens. It is large
enough for us, and roomy, too. I have just a
sweet little room, all to myself. It is n't cold
there, it is warm; the flowers are blooming all
around our house. I don't know how to de-
scribe the house; it isn't all closed in, it is open
on all sides; the vines are running around it;
the passers-by can look right in if they want to.
It is real pretty and pleasant, and I thought
perhaps if I came and told about it the folks
would feel easier and better, and I would, too.
I want to send my love, and say I think I shall
be real happy, and pretty soon, they say, some-
body else is coming over to live with us, and
we 'll all be happy together. It won't be but a
little while before it happens, and I guess it is
going to be all right and good. I don't know as
I am talking right, but that is what I want to
say. I am fourteen years old, sir. I come from
the spirit-world, but I lived once in Saxonsville,
near Framingham. My name is Lizzie L.
Groves.

MESSAGES TO BE PUBLISHED.

Dec. 17.—Julia Leonard; Robert L. Thibault; Mary J.
Knapp; Rosalia A. Abbott; William J. Smith; Emma
Dec. 21.—Mrs. Elsie J. Smith; Robert Rogers; Capt. John
Conley; Sarah J. May; J. G. Birchard; Maria L. Gordon;
Nancy Hill.
Jan. 1.—Robert Dale Owen; Louis R. Peckles; Eva May
Clark; Hattie A. Palmer; Mary E. Fuller; Frances Black;
Minnie Sayles; Flossie Reed.
Jan. 12.—Hannah Britton; Willie J. Bray; Thomas Ey-
mans; Adeline Merrill; Henry J. Hubbard; Caleb Hutchin-
son; Mrs. Jennie Johnson; Danahy Reed.
Jan. 15.—Rev. Nathaniel Lassell; Mrs. Rebecca Moore;
George W. Thompson; Ella Armstrong; Maria Long; B.
F. Hughes; Samuel G. Howe.
Jan. 16.—James Mott; George Goodwin; Isaac D. Smith;
S. P. Lake; Bethiah B. Collier.
Jan. 17.—Samuel F. Monroe; Clarence Henry Gordon;
Clara L. Lehman; Martha A. Dodge; Joseph Hill; Char-
lotte Engler; Willie Jacobs.
Jan. 18.—Juliette Manley; Myra S. Mason; Joseph Clarke;
Henry Thompson; Sarah A. Waters; Mrs. Matilda J. Paul-
ford; John Morgan.
Jan. 14.—Henry Adams; Hattie E. Gibbons; Cyrus
Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary
J. Ellis.
Jan. 18.—Benjamin Kenney; Dr. Artemus S. Carter;
Lizzie F. Woods; S. B. Thaxter; Rufus H. Kinsey; Clara
Morrison; George A. Barker; John A. Barker; John A.
Jan. 21.—Laura Markham; P. B. Randall; Corrella
Wheelock; Sarah Kotrow; Charles S. Richardson; Willie
Harris; Mary Ann Johnson.
Jan. 22.—S. S. Campbell; Leontine Tonnard; Charles
Anderson; Lucy Harlow; Lydia M. S. Lincoln; William An-
derson; Louisa McKay.
Jan. 23.—Dr. John Clough; George Stone; Susan H. Atter-
bury; Ezra Barnes; Amanda Perkins; Capt. Eben Wheeler.
Feb. 1.—Selahunt Streeter; Bella W. Hamilton; Sarah
A. F. Wood; Charles Barker; Lillian Smart; John A.
Morgan; Mrs. Elizabeth Abbott.
Feb. 1.—Children's Day.—Clara Peleg; Minnie Hyder;
Charles H. Hatch; Photo-Savary; John A. Barker; Mrs.
Sle May Spaulding; Carlo Garvey Snow; Ralph Fay
Jones; Lizzie Strong; Herbert Tower; Sadie Jenkins;
Nellie Sullivan; Harry Woodward; George Wilson; Cora
L. Walter.
Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella
G. Sumner; Albert Mason; Mrs. Sarah Goodwin; James
Hill; Urian Burdett.
Feb. 11.—Rev. Moses C. Thomas; Eliza Moore; Mrs. Lou-
isa Jones; George W. Jones; Mrs. Susan W. Stanwood; Wil-
liam J. Lavender; Nathaniel Davidson; Mrs. Giovanni A.
Curtis.

Verifications of Spirit Messages.

RICHARD MCINTIRE'S MESSAGE.
To the Editor of the Banner of Light:
In the Banner of Light of Dec. 25th, 1880, ap-
peared a message from Spirit, RICHARD MCIN-
TIRE, formerly of North Reading. I feel per-
fectly safe in stating that I know it is the Rich-
ard McIntire with whom I have been acquainted
many years. He was born in my native town,
Iver, where more than three-score years, and
was translated to spirit-life from that place
July 1st, 1879. For more than twenty years a
firm believer in Spiritualism, he was extremely
reticent on the subject, fearing the unjust re-
marks of skeptics, from which he had suffered
in the first of his spiritual investigations. The
last winter of his earthly life he was a member
of our circles, and never failed to receive beau-
tiful messages from the young spirit-wife who
was constantly with him, and whose separation
from him he always deeply regretted.
The several tests in the message are so con-
clusive that no one acquainted with Mr. McIn-
tire could fail to recognize it as perfectly cor-
rect.
SARAH F. BREED.
North Reading, Feb. 2d, 1881.

EVELYN T. CHANDLER'S MESSAGE.
To the Editor of the Banner of Light:
The message of EVELYN T. CHANDLER, in
the Banner of Jan. 20th, is such an one as I
should suppose she would write. She is, or
was, as she states, the "wife of the Rev. E. K.
Chandler" (the initial R. is incorrect), who is a
Baptist minister, now settled at Saco, Me.; he
was previously pastor of State Street Church,
in this city. I know that she has many friends
and relatives in Gloucester, Mass.; that her
maiden name was "Tappan," and that she was
about the age she states, viz., twenty-seven
years. She taught several terms in our High
School, and was considered an estimable and
accomplished lady; and the man she married I
know to be a genial and honest Baptist minis-
ter—that is, as honest as sectarianism will ad-
mit of—and I regard him as a friend and brother.
Truly yours,
ROCKFORD, ILL., Jan.

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ING FINE WORKS OF ART BY COMPLYING WITH THE
TERMS ABOVE MENTIONED :

"NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the
well-known Bank-Note Engraver, J. R. RICE.

DESCRIPTION OF THE PICTURE.--A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very heart of lament, trust and prayer. The sky has gone down. Neither the sun nor candle lit the room. "Sweet and pale," striding through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES.
THE RETAIL PRICE IS \$2.50.

LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

[illegible]

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES
THE RETAIL PRICE IS \$22.00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the grandeur of the Angel World. In a boat, as it lay in the swollen stream, two organisms were playing. It was late in the day, when the storm ceased, and the clouds, lightened of their burdens, floated away before the wind, leaving a clear, bright sky along the horizon. Beyond all earthly form, through the foaming rapids and by precipitous rocks, dashed the bark with its precious cargo. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death lay in wait for them. They were not alone, however, for a great host of spirits, in the form of a vast, brilliant, and powerful being, came forth, as, with a determined and resistless purpose, that thrilled through for whom being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little distance from the cataract. The child, who had been so terrified by the mysterious influence, in despite that she turned toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.
THE RETAIL PRICE IS \$2.00.

"HOMeward."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY

DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day," " . . . from the church tower bathed in sunset's fading light," "The lowing herd winds slowly o'er the lea," "toward the humble cottage in the distance," "This plowman forward plies his weary way," and the three horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the meadow chain. The little girl implants life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my cat." Seated under a tree in the churchyard, around which the twilight shadows are closing, lie the poet's wife, "And leave her soul to darkness and to me." "Now fades the glimmering landscape on the sight," "The plowman's call, the blackbird's note, and the shrill whistling of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world.

"Homeward" is not a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2.00.

"FARM-YARD AT SUNSET."

The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN.

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandpa holds a boy baby, who fondly caresses "Old White," the favorite horse, that is drinking at the trough. The milkmaid stands by her best cow. Among the feathered tribe a little girl in a white apron waltzes with a merry hen. A family of geese, with their father and mother, are appearing with a pig in a white apron on the fodder-truck. It is preventing him from preying upon the doves. A large white lamb is eating, together with ducks, geese, doves and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent *Art Poem* of thrifty and contented American farm-life.

Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size. 22x28.

"THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

[illegible]

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